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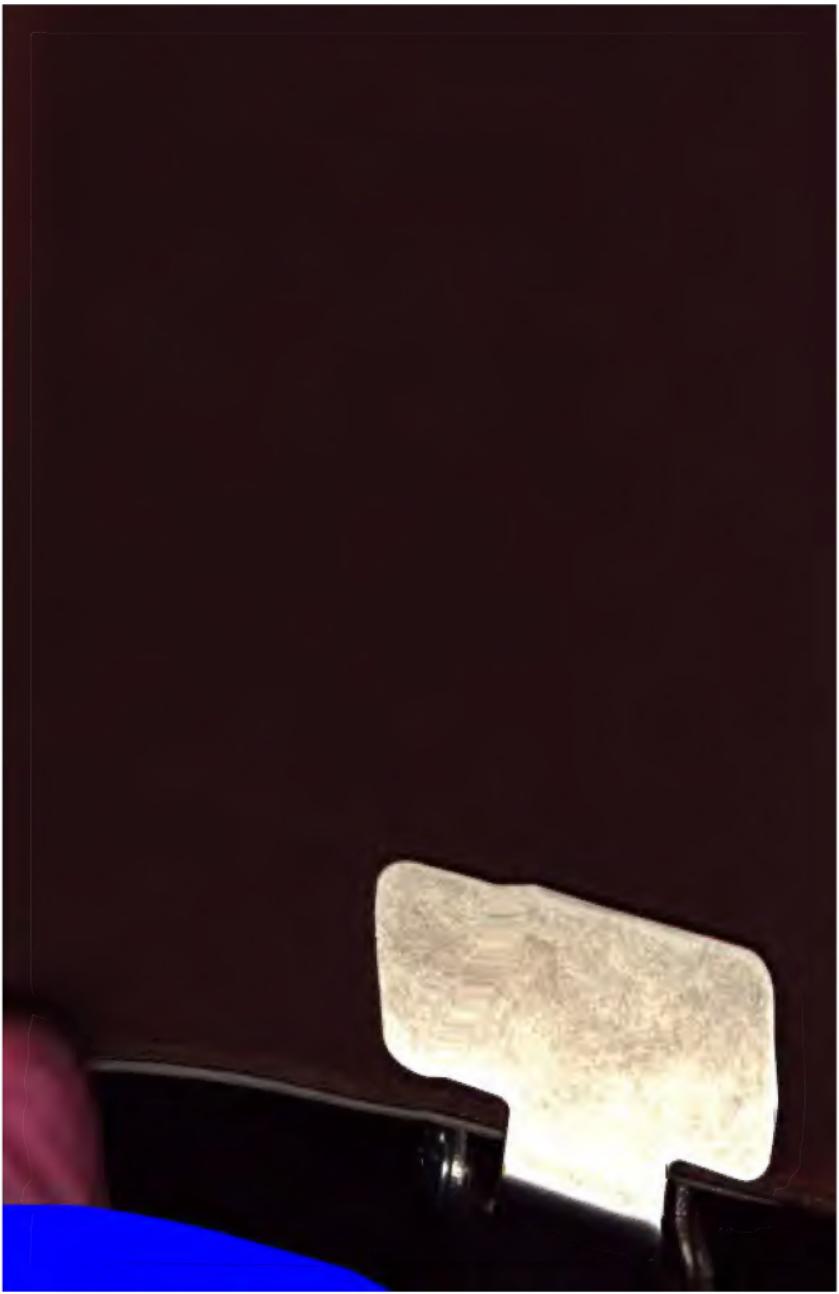
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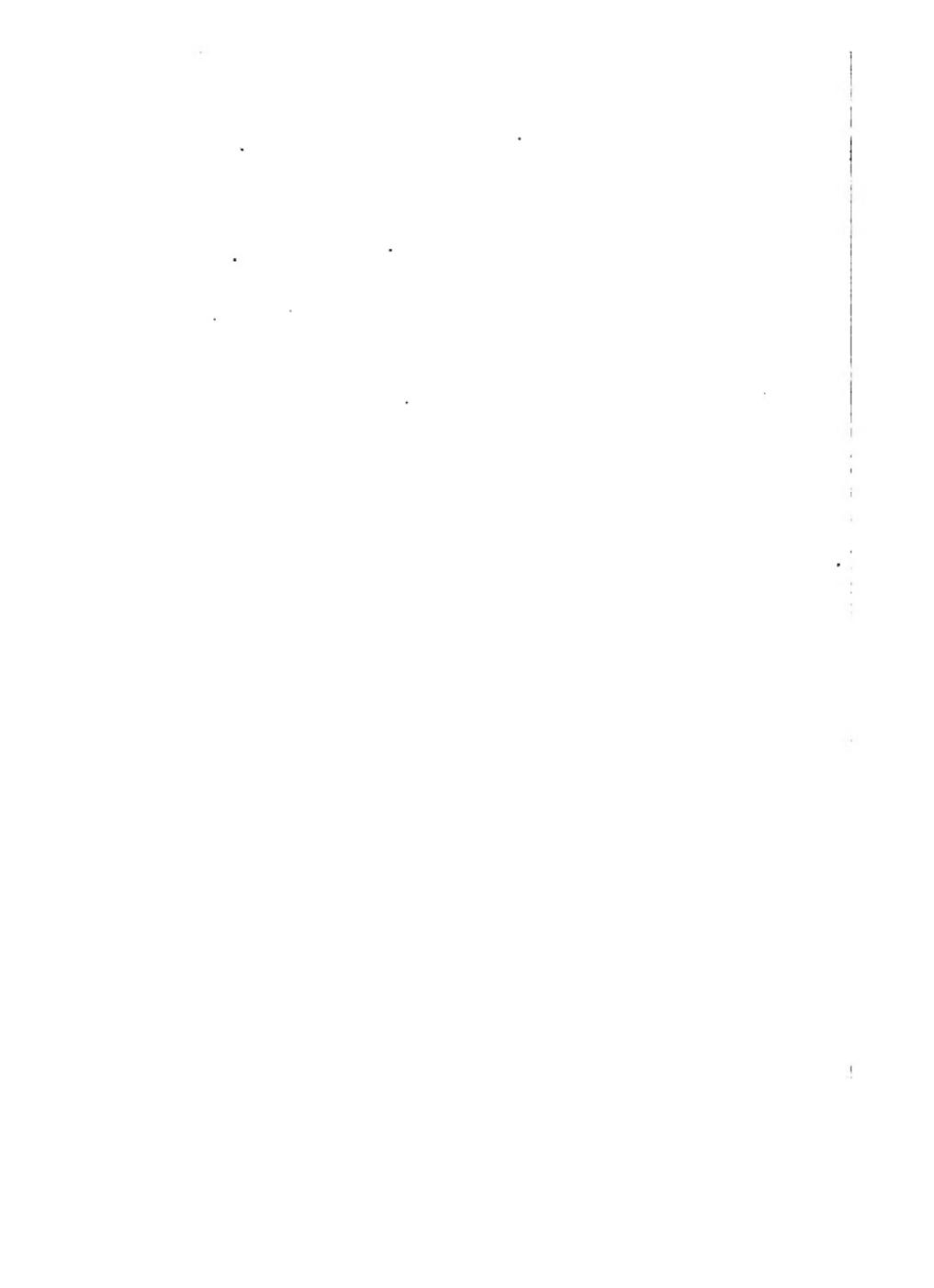
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GRAMMAR SCHOOL  
TEXTS.

ST MATTHEW'S GOSPEL







*W*HITE'S *GRAMMAR* *SCHOOL* *TEXTS*

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**ST. MATTHEW'S GOSPEL**

*WITH A VOCABULARY*

BY

JOHN T. WHITE, D.D. OXON.



LONGMANS, GREEN, AND CO.

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## P R E F A C E.

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FOR some long time past it has been widely felt that a reduction in the cost of *Classical Works* used in schools generally, and more especially in those intended for boys of the middle classes, is at once desirable and not difficult of accomplishment. For the most part only portions of authors are read in the earlier stages of education, and a pupil is taken from one work to another in each successive half-year or term; so that a book needlessly large and proportionably expensive is laid aside after a short and but partial use.

In order, therefore, to meet what is certainly a want, Portions of the *Classical Writers* usually read in Schools are now being issued under the title of **GRAMMAR SCHOOL TEXTS**; while, at the request of various Masters, it has been determined to add to the series some parts of the *Greek Testament*.

Each TEXT is provided with a VOCABULARY of the words occurring in it. In every instance—with the exception of Eutropius and *Æsop*—the origin of a word, when known, is stated at the commencement of the article treating of it, if connected with

another Latin, or Greek, word ; at the end of it, if derived from any other source. Further still, the primary or etymological meaning is always given, within inverted commas, in Roman type, and so much also of each word's history as is needful to bring down its chain of meanings to the especial force, or forces, attaching to it in the particular "Text." In the *Vocabularies*, however, to *Eutropius* and *Aesop*—which are essentially books for beginners—the origin is given of those words alone which are formed from other Latin or Greek words, respectively.

Moreover, as an acquaintance with the principles of **GRAMMAR**, as well as with **ETYMOLOGY**, is necessary to the understanding of a language, such points of construction as seem to require elucidation are concisely explained under the proper articles, or a reference is simply made to that rule in the *Public Schools Latin Primer*, or in *Parry's Elementary Greek Grammar*, which meets the particular difficulty. It occasionally happens, however, that more information is needed than can be gathered from the above-named works. When such is the case, whatever is requisite is supplied, in substance, from *Jelf's Greek Grammar*, *Winer's Grammar of New Testament Greek*, or the *Latin Grammars of Zumpt and Madvig*.

## INTRODUCTION.

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WHEN our Lord Jesus Christ entered upon His public ministry, He began to gather around Him a little band of disciples. Amongst these was a Publican (see article *τελῶνης* in Vocabulary) named Matthew (called Levi by St. Luke, v. 27). Matthew, at the time he was summoned to "follow" Jesus, was engaged in his vocation, and was "sitting at the receipt of custom" (ch. ix. 9) in Capernaum, receiving payment of certain taxes imposed upon the Jewish people by their Roman conquerors. Subsequently (ch. x. 3) he was appointed one of the twelve Apostles. He thus became the constant companion of his Master, hearing His words and witnessing His deeds, and was thereby enabled of his own personal knowledge to furnish that account of our Lord's history and teaching, which is known to us as "St. Matthew's Gospel."

Critics have differed, and still differ, widely as to the time at which this Gospel was written. Among the ancients some considered that it was composed in the eighth year after the Ascension, *i.e.* A.D. 41; others, in the fifteenth year after that event, *i.e.* A.D. 48; and others again held that it appeared between A.D. 58—60. In this conflict of opinions it is scarcely possible to decide what is its real date. It is to be observed, however, that there are two passages in the work itself which seem to be against the view that it was given to the world so soon as A.D. 41. Of these passages the one is found at ch. xxvii. 8: "Wherefore that field"—*i.e.* the potter's field purchased with the blood-money returned by Judas to the chief priests—"was called the field of blood, *unto this day*." The other occurs at ch. xxviii. 15: "So they"—*i.e.* the Roman soldiers—"took the money"—by which

the chief priests and elders bribed them to say that the body of the crucified Jesus had been stolen by His disciples while they themselves were asleep—"and did as they were taught; and this saying is commonly reported among the Jews *until this day.*" It has been held that some longer interval than eight years must have occurred between the events narrated above and the time indicated by the expressions *unto this day* and *until this day*, but that a lapse of about twenty years would justify the employment of such terms; and hence that St. Matthew's Gospel probably made its appearance between A.D. 50—60.

A point no less disputed than the foregoing is the language in which this Gospel was written. Some have contended that it was written in Hebrew, or rather in Aramaic, which was the vernacular language of the Jews after their return from the Babylonian captivity, and a compound of the Syriac and Chaldee tongues. Others have maintained that it was composed in Greek. Others, again, have supposed that it was dictated by St. Matthew to two of his disciples, of whom the one wrote it in Aramaic, the other in Greek. Setting aside, however, this last view as untenable, it has to be stated that the most ancient opinion undoubtedly was that St. Matthew wrote in Aramaic; but to whom the Greek translation, which such an opinion necessitates, is to be attributed, no mention has ever been made.

On the other hand certain considerations seem to point to a Greek original. *Firstly*; from the time of the conquest of Palestine by Alexander the Great, B.C. 332, the natives of that country became to a great extent habituated to the language of their conquerors; and, indeed, it is a remarkable fact that at every step of Alexander's victorious progress the Greek language took root and flourished. The better educated portion of the people of Palestine, and the inhabitants of the principal towns, would probably be well acquainted with it. Such of them as were settled on the sea-board of their country, and such of them as being engaged in commerce moved about along the shores of the Mediterranean, would probably use no other. Only the stationary inhabitants of the interior of Palestine would

be likely to retain the Aramaic language. *Secondly*; the prevalent employment of Greek made the Septuagint the popular version of the Old Testament Scriptures; and it is from the Septuagint that numerous quotations occurring in the recorded speeches of our Lord are directly made. Whence it follows, also, that ordinarily our Lord must have employed Greek in addressing His hearers. That He did so is strongly supported by the fact, that when He used the vernacular words ταλιθα, κοῦμι in raising the daughter of the ruler of the Synagogue, St. Mark, who alone records the circumstance (ch. v. 41), deems it necessary to give their Greek force; viz., τὸ κορδοστον, ηγειρε. Girdlestone observes in his work on the Synonyms of the Old Testament, “One thing is certain; if the Greek Gospels do not give our Lord’s *original* discourses, it is in vain to look to any other source for them. If they are not originals, we have no originals.” *Thirdly*; St. Matthew mentions at ch. xxvii. 46 that Jesus, while hanging on the Cross, cried with a loud voice Ἡλι, Ἡλι, λαμπε σαβαχθασι; Having done so, he immediately gives the Greek translation of those words; viz., Θεέ μου, Θεέ μου, λαντ με ἀγκαράλινε;—a thing that he would not have done, had he written his Gospel in the vernacular language of his country. *Fourthly*; no ancient writer affirms that he had seen an Aramaic version of St. Matthew’s Gospel.

Origen, one of the most eminent of the early Christian writers, who was born about A.D. 187, states that St. Matthew’s Gospel was composed in Hebrew characters, γραμμασιν Ἐβραικοῖς συντεταγμένον. This is, in some-degree at least, equivalent to what Girdlestone offers as “a possible solution” of the much-vexed question of the original language in which this Gospel was written; viz., that some copies of the book were specially prepared in Hebrew characters for the use of those who spoke Greek, but could not read it. Still, even supposing this to be the case, no copies of the kind have ever come to light.

With regard to the peculiarities of St. Matthew’s Gospel some few remarks may be offered. St. Matthew writing for his own nation refers to the Old Testament Scriptures more frequently than do the other Evangelists,

and especially points out various fulfilments of prophecy. He traces the genealogy of Christ from Abraham, through David, down to His legal father Joseph, the husband of the Virgin Mary. He gives prominence to the Lord's teaching on the Moral Law, rescuing it from the false glosses of the traditionists, and insists on the Judgment to come. He it is who records the awful catalogue of denunciations against the Scribes and Pharisees ; and who emphasizes the fact of the Resurrection by narrating the precautions taken by the chief priests in sealing the stone of the sepulchre and setting a Roman watch, and by showing the failure of all efforts to neutralize its consequences. Once more, it is he who gives the formula for the admission of believers into the new discipleship of the Gospel by Baptism "in the name of the Father, and of the Son, and of the Holy Ghost." These points serve to exhibit the independence and reality of the various accounts he has supplied, while they claim for his Gospel the reverent confidence of those who come to the word of God in a spirit of humility and prayer, and with a desire to learn how they may be saved.

After our Lord's Ascension, St. Matthew is said by Eusebius to have preached in Judæa for fifteen years, and after that to have gone to foreign lands. Nothing, however, is certainly known of his ministry. The original opinion held respecting his death was that it was a natural one. The tradition that he suffered martyrdom, whether true or false, belongs to a later age.

## ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ.

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**CHAP. I.** **1**ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χρι-  
στοῦ, νίοῦ Δαβὶδ, νίοῦ Ἀβραάμ.

**2**Ἀβραὰμ ἐγένυνησε τὸν Ἰσαάκ. Ἰσαὰκ  
δὲ ἐγένυνησε τὸν Ἰακώβ. Ἰακὼβ δὲ ἐγένυνησε  
τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. **3**Ἰούδας  
δὲ ἐγένυνησε τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς  
Θαμάρ. Φαρὲς δὲ ἐγένυνησε τὸν Ἐσρώμ.  
Ἐσρὼμ δὲ ἐγένυνησε τὸν Ἀράμ. **4**Ἀρὰμ δὲ  
ἐγένυνησε τὸν Ἀμιναδάβ. Ἀμιναδὰβ δὲ ἐγένυ-  
ησε τὸν Νααστών. Νααστὼν δὲ ἐγένυνησε  
τὸν Σαλμών. **5**Σαλμὼν δὲ ἐγένυνησε τὸν Βοὸς  
ἐκ τῆς Ῥαχάβ. Βοὸς δὲ ἐγένυνησε τὸν Ὁβὴδ  
ἐκ τῆς Ρούθ. Ὁβὴδ δὲ ἐγένυνησε τὸν Ἰεσσαὶ  
**6**Ιεσσαὶ δὲ ἐγένυνησε τὸν Δαβὶδ τὸν βασιλέα.  
Δαβὶδ δὲ ὁ βασιλεὺς ἐγένυνησε τὸν Σολομῶνα  
ἐκ τῆς τοῦ Οὐρίου. **7**Σολομῶν δὲ ἐγένυνησε  
τὸν Ροβοάμ. Ῥοβοὰμ δὲ ἐγένυνησε τὸν Ἀβιά.  
Ἀβιὰ δὲ ἐγένυνησε τὸν Ἀσά. **8**Ἀσὰ δὲ ἐγένυ-

ησε τὸν Ἰωσαφάτ. Ἰωσαφάτ δὲ ἐγένυνησε τὸν Ἰωράμ. Ἰωράμ δὲ ἐγένυνησε τὸν Ὁζίαν. Ὁζίας δὲ ἐγένυνησε τὸν Ἰωάθαμ. Ἰωάθαμ δὲ ἐγένυνησε τὸν Ἀχαζ. Ἀχαζ δὲ ἐγένυνησε τὸν Ἐζεκίαν. <sup>10</sup>Ἐζεκίας δὲ ἐγένυνησε τὸν Μανασσῆ. Μανασσῆς δὲ ἐγένυνησε τὸν Ἀμών. Ἀμών δὲ ἐγένυνησε τὸν Ἰωσίαν. <sup>11</sup>Ιωσίας δὲ ἐγένυνησε τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. <sup>12</sup>Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγένυνησε τὸν Σαλαθὶήλ. Σαλαθὶήλ δὲ ἐγένυνησε τὸν Ζοροβάθελ. <sup>13</sup>Ζοροβάθελ δὲ ἐγένυνησε τὸν Ἀβιούδ. Ἀβιούδ δὲ ἐγένυνησε τὸν Ἐλιακείμ. Ἐλιακείμ δὲ ἐγένυνησε τὸν Ἀξώρ. <sup>14</sup>Ἀξώρ δὲ ἐγένυνησε τὸν Σαδώκ. Σαδώκ δὲ ἐγένυνησε τὸν Ἀχείμ. Ἀχείμ δὲ ἐγένυνησε τὸν Ἐλιούδ. <sup>15</sup>Ἐλιούδ δὲ ἐγένυνησε τὸν Ἐλεάζαρ. Ἐλεάζαρ δὲ ἐγένυνησε τὸν Ματθάν. Ματθὰν δὲ ἐγένυνησε τὸν Ἰακώβ. <sup>16</sup>Ιακώβ δὲ ἐγένυνησε τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ οὗ ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός. <sup>17</sup>Πάσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαβὶδ, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος, γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ, γενεαὶ δεκατέσσαρες.

18ΤΟΤ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως  
 ἦν. Μνηστευθείσης γάρ τῆς μητρὸς αὐτοῦ  
 Μαρίας τῷ Ἰωσὴφ, πρὶν ἡ συνελθεῖν αὐτοὺς,  
 εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος ἀγίου.  
 19 Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὡν καὶ  
 μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβούληθη  
 λάθρα ἀπολῦσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ  
 ἐνθυμηθέντος, ἴδον, ἄγγελος Κυρίου κατ’ ὄντα  
 ἐφάνη αὐτῷ, λέγων Ἰωσὴφ, υἱὸς Δαβὶδ, μὴ  
 φοβηθῆς παραλαβεῖν Μαριὰμ τὴν γυναῖκά  
 σου· τὸ γάρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος  
 ἔστιν ἄγιον. 21 Τέξεται δὲ υἱὸν, καὶ καλέσεις  
 τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γάρ σώσει τὸν  
 λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν πονητῶν. 22 Τοῦτο  
 δὲ ὅλον γέγονεν, ὡν πληρωθῆ τὸ ρῆθεν ὑπὸ  
 τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος·  
 23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει, καὶ τέξεται  
 υἱὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμ-  
 μανουὴλ· ὅ ἐστι μεθερμηνευόμενον, μεθ’ ἡμῶν  
 ὁ Θεός. 24 Διεγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ  
 ὑπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος  
 Κυρίου, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ.  
 25 Καὶ οὐκ ἐγίνωσκεν αὐτὴν, ἕως οὐ ἔτεκε τὸν  
 υἱὸν αὐτῆς τὸν πρωτότοκον καὶ ἐκάλεσε τὸ  
 ὄνομα αὐτοῦ Ἰησοῦν.

CHAPTER II. 1TOT δὲ Ἰησοῦ γεννηθέντος ἐν

Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἵδον, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, <sup>2</sup>λέγοντες· Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἥλθομεν προσκυνῆσαι αὐτῷ. <sup>3</sup>Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ. <sup>4</sup>Καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. <sup>5</sup>Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὗτος γὰρ γέγραπται διὰ τοῦ προφήτου· <sup>6</sup>Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδαις· ἐκ σοῦ γὰρ ἐξελεύσεται ἥγονμενος, ὅστις ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραὴλ. <sup>7</sup>Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἡκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος. <sup>8</sup>Καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε· Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κάγω ἐλθῶν προσκυνήσω αὐτῷ. <sup>9</sup>Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν· καὶ ἵδον, ὁ ἀστὴρ, δύν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἔως ἐλθῶν ἐστη ἐπάνω οὐ δῆν τὸ παιδίον. <sup>10</sup>Ιδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν

μεγάλην σφόδρα. <sup>11</sup>Καὶ ἐλθόντες εἰς τὴν οἰκίαν εἰδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ καὶ πεσόντες προσεκύνησαν αὐτῷ· καὶ ἀνοίξαντες τοὺς θησαυρὸντος αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. <sup>12</sup>Καὶ χρηματισθέντες κατ' ὅναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

<sup>13</sup>Αναχωρησάντων δὲ αὐτῶν, Ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὅναρ τῷ Ἰωσὴφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἵσθι ἐκεῖ ὡς ἀν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. <sup>14</sup>Ο δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ υπέκτος, καὶ ἀνεχώρησεν εἰς Αἴγυπτον. <sup>15</sup>Καὶ ἦν ἐκεῖ ὡς τῆς τελευτῆς Ἡρώδου ἵνα πληρωθῇ τὸ ῥῆθεν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου, λέγοντος· Ἐξ Αἴγυπτου ἐκάλεσα τὸν υἱόν μου. <sup>16</sup>Τότε Ἡρώδης, ἴδων δτὶ ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λλαν καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ, καὶ ἐν πᾶσι τοῖς ὄροις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον, δν ἡκρίβωσε παρὰ τῶν μάγων. <sup>17</sup>Τότε ἐπληρώθη τὸ ῥῆθεν ὑπὸ Ἰερεμ-

Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἵδον, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, <sup>2</sup>λέγοντες· Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ ἥλθομεν προσκυνῆσαι αὐτῷ. <sup>3</sup>Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ. <sup>4</sup>Καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπιυθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. <sup>5</sup>Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὗτῳ γὰρ γέγραπται διὰ τοῦ προφήτου· <sup>6</sup>Καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν Ἰούδαις ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου, τὸν Ἰσραὴλ. <sup>7</sup>Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἡκριβώσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος. <sup>8</sup>Καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε· Πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπάν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κάγὼ ἐλθὼν προσκυνήσω αὐτῷ. <sup>9</sup>Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν καὶ ἵδον, ὁ ἀστὴρ, διν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἔως ἐλθὼν ἔστη ἐπάνω οὐ καὶ τὸ παιδίον. <sup>10</sup>Ιδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν

Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.  
 4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ  
 ἀπὸ τριχῶν καμῆλου, καὶ ζώνην δερματίνην  
 περὶ τὴν ὁσφὺν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν  
 ἀκρίδες καὶ μέλι ἄγριον.  
 5 Τότε ἐξεπορεύετο  
 πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία,  
 καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου· <sup>6</sup>καὶ  
 ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομο-  
 λογούμενοι τὰς ἀμαρτίας αὐτῶν.  
 7 Ιδὼν δὲ  
 πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων  
 ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἰπεν  
 αὐτοῖς· Γεννήματα ἔχιδνῶν, τίς ὑπέδειξεν  
 ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;  
 8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας.  
 9 Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· Πατέρα  
 ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν ὅτι δύν-  
 αται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα  
 τῷ Ἀβραάμ.  
 10 Ἡδη δὲ καὶ ἡ ἄξινη πρὸς  
 τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον  
 μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς  
 πῦρ βάλλεται.  
 11 Ἔγὼ μὲν βαπτίζω ὑμᾶς ἐν  
 ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχ-  
 ομένος ἵσχυρότερός μου ἐστὶν, οὐ οὐκ εἰμὶ  
 ἴκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς  
 βαπτίσει ἐν Πνεύματι ἄγιῳ καὶ πυρί.  
 12 Οὐ  
 τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαρεῖ

τὴν ἄλωνα αἰτοῦ· καὶ συνάξει τὸν σῖτον αὐτοῦ  
εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει  
πυρὶ ἀσβέστῳ.

18Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς  
Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάν-  
νην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. 14Ο δὲ  
Ἰωάννης διεκώλυεν αὐτὸν, λέγων· Ἐγὼ  
χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ  
ἔρχῃ πρὸς με; 15ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
εἶπε πρὸς αὐτόν· Ἀφες ἄρτι· οὗτοι γὰρ πρέπον  
ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.  
Τότε ἀφίησιν αὐτόν. 16Καὶ βαπτισθεὶς ὁ  
Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὅδατος· καὶ ἴδον,  
ἀνεφύθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ  
Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστεράν,  
καὶ ἔρχόμενον ἐπ' αὐτόν. 17Καὶ ἴδον, φωνὴ  
ἐκ τῶν οὐρανῶν, λέγουσα· Οὗτός ἐστιν ὁ  
νιός μου ὁ ἀγαπητὸς, ἐν φῶ εὐδόκησα.

CHAPTER. IV. 1ΤΟΤΕ ὁ Ἰησοῦς ἀνήχθη εἰς τὴν  
ἔρημον ὑπὸ τοῦ Πνεύματος πειρασθῆναι ὑπὸ  
τοῦ διαβόλου. 2Καὶ μηστεύσας ἡμέρας τεσσαρ-  
άκοντα καὶ νύκτας τεσσαράκοντα ὕστερον  
ἐπείνασε. 3Καὶ προσελθὼν αὐτῷ ὁ πειράζων  
εἶπεν· Εἰ οὐδὲ εἰ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι  
οὗτοι ἄρτοι γένωνται. 4Ο δὲ ἀποκριθεὶς  
εἶπε· Γέγραπται· Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται

ἄνθρωπος, ἀλλ' ἐπὶ παντὶ βήματι ἐκπορευομένῳ  
 διὰ στόματος Θεοῦ. <sup>5</sup>Τότε παραλαμβάνει  
 αὐτὸν ὁ διάβολος εἰς τὴν ἀγίαν πόλιν, καὶ  
 ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἵεροῦ·  
<sup>6</sup>καὶ λέγει αὐτῷ· Εἴ υἱός εἶ τοῦ Θεοῦ, βάλε  
 σεαυτὸν κάτω· γέγραπται γάρ· "Οτι τοῖς  
 ἄγγελοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ<sup>7</sup>  
 χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς  
 λίθου τὸν πόδα σου. <sup>7</sup>Ἐφη αὐτῷ ὁ Ἰησοῦς·  
 Πάλιν γέγραπται· Οὐκ ἐκπειράσεις Κύριου  
 τὸν Θεόν σου. <sup>8</sup>Πάλιν παραλαμβάνει αὐτὸν  
 ὁ διάβολος εἰς δρος ὑψηλὸν λίαν, καὶ δεικνυσιν  
 αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ  
 τὴν δόξαν αὐτῶν· <sup>9</sup>καὶ λέγει αὐτῷ· Ταῦτα  
 πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς  
 μοι. <sup>10</sup>Τότε λέγει αὐτῷ ὁ Ἰησοῦς· "Τπαγε  
 ὅπισω μου, Σατανᾶ· γέγραπται γάρ· Κύριον  
 τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ  
 λατρεύσεις. <sup>11</sup>Τότε ἀφίσιν αὐτὸν ὁ διάβολος·  
 καὶ ἴδοὺ, ἄγγελοι προσῆλθον, καὶ διηκόνουν  
 αὐτῷ.

<sup>12</sup>Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρ-  
 εδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. <sup>13</sup>Καὶ  
 καταλιπὼν τὴν Ναζαρὲτ ἐλθὼν κατφέησεν εἰς  
 Καπερναοῦμ τὴν παραθαλασσίαν, ἐν ὄροις  
 Ζαβουλῶν καὶ Νεφθαλείμ· <sup>14</sup>ἴνα πληρωθῆ

τὸ δῆθεν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος·  
 15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, ὁδὸν  
 θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία  
 τῶν ἐθνῶν· 16 ὁ λαὸς ὁ καθήμενος ἐν σκότει,  
 εἰδε φῶς μέγα· καὶ τοῖς καθημένοις ἐν χώρᾳ  
 καὶ σκιᾳ θανάτου φῶς ἀνέτειλεν αὐτοῖς.

17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ  
 λέγειν· Μετανοεῖτε· ἥγγικε γὰρ ἡ βασιλεία  
 τῶν οὐρανῶν.

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς  
 Γαλιλαίας εἰδε δύο ἀδελφοὺς, Σίμωνα τὸν  
 λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν  
 αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν  
 θάλασσαν· ἥσαν γὰρ ἀλιεῖς. 19 Καὶ λέγει  
 αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς  
 ἀλιεῖς ἀνθρώπων. 20 Οἱ δὲ εὐθέως ἀφέντες τὰ  
 δίκτυα ἤκολούθησαν αὐτῷ. 21 Καὶ προβὰς  
 ἐκεῖθεν εἰδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον  
 τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν  
 αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ  
 πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐ-  
 τῶν· καὶ ἐκάλεσεν αὐτούς. 22 Οἱ δὲ εὐθέως  
 ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν  
 ἤκολούθησαν αὐτῷ.

23 ΚΑΙ περιῆγεν δῆλην τὴν Γαλιλαίαν ὁ  
 Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν,

καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. <sup>24</sup>Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς δλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασάνοις συνεχομένοις, καὶ δαιμονιζομένοις, καὶ σέληνιαζομένοις, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. <sup>25</sup>Καὶ ἡκολούθησαν αὐτῷ δχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

CHAP. V. <sup>1</sup>Ιδὼν δὲ τοὺς δχλους ἀνέβη εἰς τὸ δρος· καὶ, καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ. <sup>2</sup>Καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτὸν, λέγων· <sup>3</sup>Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν. <sup>4</sup>Μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ παρακληθήσονται. <sup>5</sup>Μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. <sup>6</sup>Μακάριοι οἱ πειωῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. <sup>7</sup>Μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθήσονται. <sup>8</sup>Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν δψονται. <sup>9</sup>Μακάριοι οἱ εἰρηνοποιοί· ὅτι αὐτοὶ νιὸι Θεοῦ κληθήσονται. <sup>10</sup>Μακάριοι οἱ δεδιωγμένοι ἔνεκεν δικαι-

οσύνης· δτι αὐτῶν ἔστιν ἡ βασιλεία τῶν οὐρανῶν. 11 Μακάριοι ἔστε, δταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ρῆμα καθ' ὑμῶν, ψευδόμενοι, ἔνεκεν ἐμοῦ. 12 Χαίρετε καὶ ἀγαλλιάσθε, δτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

13 ΤΜΕΙΣ ἔστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωρανθῆ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἴσχύει ἔτι, εἰ μὴ βληθῆνα τέξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. 14 Τμεῖς ἔστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὅρους κειμένη· 15 οὐδὲ καίουσι λύχνουν, καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. 16 Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὅπως ἰδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

17 Μὴ νομίσητε δτι ἡλθον καταλῦσαι τὸν νόμον, ἡ τοὺς προφήτας οὐκ ἡλθον καταλῦσαι, ἀλλὰ πληρώσαι. 18 Αμὴν γὰρ λέγω ὑμῖν, ἔως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἵωτα ἐν ἡ μίᾳ κεραίᾳ οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἔως ἂν πάντα γένηται. 19 Ος ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ

διδάξῃ οὗτῳ τοὺς ἀνθρώπους, ἐλάχιστος κληρονόμος εἶναι τῷ βασιλεῖ τῶν οὐρανῶν δοκεῖ. ἀντὶ δὲ τοιούτου μέγας κληρονόμος εἶναι τῷ βασιλεῖ τῶν οὐρανῶν. <sup>20</sup> Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖστον τῶν Γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>21</sup> Ήκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις. Οὐ φονεύσεις δοκεῖ ἀντὶ δοκεύσης, ἔνοχος εἶσται τῇ κρίσει. <sup>22</sup> Εγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ ἔνοχος εἶσται τῇ κρίσει. δοκεῖ ἀντὶ δοκεύσης εἰπεῖ τῷ ἀδελφῷ αὐτοῦ, Ὡραία, ἔνοχος εἶσται εἰς τὴν γέενναν τοῦ πυρός. <sup>23</sup> Εάν τοι διατίθεται τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σοῦ. <sup>24</sup> ἄφεις ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπαγεῖ πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. <sup>25</sup> Ισθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἔως ὅτου εἰς ἐν τῇ ὁδῷ μετ' αὐτοῦ μήποτε σε παραδῷ ὁ ἀντιδίκος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῆσῃ. <sup>26</sup> Αμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῦθεν, ἔως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην. <sup>27</sup> Ήκούσα-

ατε ὅτι ἐδρέθη· Οὐ μοιχεύσεις. <sup>28</sup>Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἥδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. <sup>29</sup>Εἰ δὲ ὁ ὄφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ δλον τὸ σῶμά σου βληθῆ εἰς γέενναν. <sup>30</sup>Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου, καὶ μὴ δλον τὸ σῶμά σου βληθῆ εἰς γέενναν. <sup>31</sup>Ἐδρέθη δὲ ὅτι δις ἀν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. <sup>32</sup>Ἐγὼ δὲ λέγω ὑμῖν ὅτι δις ἀν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκπός λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ δις ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

<sup>33</sup>ΠΑΛΙΝ ἡκούσατε ὅτι ἐδρέθη τοῖς ἀρχαίοις· Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς δρκους σου. <sup>34</sup>Ἐγὼ δὲ λέγω ὑμῖν, Μὴ ὀμόσαι δλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἔστι τοῦ Θεοῦ· <sup>35</sup>μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἔστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἔστι τοῦ μεγάλου βασιλέως· <sup>36</sup>μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἡ μέλαιναν

ποιῆσαι. <sup>37</sup>Ἐστω δὲ ὁ λόγος ὑμῶν· Ναὶ, ναὶ, Οὐ, οὐ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἔστιν. <sup>38</sup>Ηκούσατε δτι ἐρρέθη· Ὁφθαλμὸν ἀντὶ ὁφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος. <sup>39</sup>Ἐγὼ δὲ λέγω ὑμῖν Μὴ ἀντιστῆναι τῷ πονηρῷ ἀλλ’ ὅστις σε φαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην. <sup>40</sup>Καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἴμάτιον. <sup>41</sup>Καὶ ὅστις σε ἀγγαρεύσει μῆλον ἐν, ὑπαγε μετ’ αὐτοῦ δύο. <sup>42</sup>Τῷ αἵτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῆς. <sup>43</sup>Ηκούσατε δτι ἐρρέθη· Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἔχθρόν σου. <sup>44</sup>Ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπᾶτε τοὺς ἔχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς, <sup>45</sup>ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς· δτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. <sup>46</sup>Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; <sup>47</sup>καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε;

οὐχὶ καὶ οἱ ἀθνικοὶ οὗτοι ποιοῦντι; <sup>48</sup>Ἐσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.

**CHAP. VI.** <sup>1</sup>ΠΡΟΣΕΧΕΤΕ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. <sup>2</sup>Οταν οὖν ποιῆσθε ἔλεημοσύνην, μὴ συλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦντις ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. <sup>3</sup>Αμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>4</sup>Σοῦ δὲ ποιοῦντος ἔλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου ὅπως ἡ σου ἡ ἔλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. <sup>5</sup>Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταὶ ὅτι φιλοῦντις ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως ἀν φανῶσι τοῖς ἀνθρώποις. <sup>6</sup>Αμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>7</sup>Σὺ δὲ, ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖον σου, καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι

ἐν τῷ φανερῷ. Ἡ προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἔθνικοί δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. <sup>8</sup>Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οὐδεὶς γὰρ ὁ πατὴρ ὑμῶν, ὃν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτήσαι αὐτόν. <sup>9</sup>Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω τὸ ὄνομά σου· <sup>10</sup>ἔλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· <sup>11</sup>τὸν ἄρτον ὑμῶν τὸν ἐπιούσιον δὸς ὑμῖν σήμερον· <sup>12</sup>καὶ ἄφεις ὑμῖν τὰ ὀφειλήματα ὑμῶν, ὡς καὶ ὑμεῖς ἀφίεμεν τοῖς ὀφειλέταις ὑμῶν· <sup>13</sup>καὶ μὴ εἰσενέγκῃς ὑμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ὑμᾶς ἀπὸ τοῦ πονηροῦ· <sup>14</sup>[ὅτι σοῦ ἔστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας. Ἐμῆν.] Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· <sup>15</sup>Ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. <sup>16</sup>Οταν δὲ νηστεύῃτε, μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταὶ, σκυθρωποί ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, δπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. Ἐμῆν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. <sup>17</sup>Σὺ δὲ νηστεύων ἄλειψαι

σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου  
νίψαι<sup>18</sup> πῶς μὴ φανῆς τοῖς ἀνθρώποις  
νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ  
κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ  
κρυπτῷ, ἀποδώσει σοι.

<sup>19</sup>ΜΗ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς  
γῆς, ὅπου σῆς καὶ βρῶσις ἀφανίζει, καὶ ὅπου  
κλέπται διορύσσουσι καὶ κλέπτουσι<sup>20</sup> θη-  
σαυρίζετε δὲ ὑμῖν θησαυρὸς ἐν οὐρανῷ, ὅπου  
οὗτε σῆς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου  
κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.  
<sup>21</sup>Οπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ  
ἔσται καὶ ἡ καρδία ὑμῶν. <sup>22</sup>Ο λύχνος τοῦ  
σώματός ἐστιν ὁ ὁφθαλμός· ἐὰν οὖν ὁ ὁφ-  
θαλμός σου ἀπλοῦς ἔη, ὅλον τὸ σῶμά σου  
φωτεινὸν ἔσται. <sup>23</sup>Ἐὰν δὲ ὁ ὁφθαλμός σου  
πιονηρὸς ἔη, ὅλον τὸ σῶμά σου σκοτεινὸν  
ἔσται. Εἰ οὖν τὸ φῶς, τὸ ἐν σοὶ, σκότος  
ἔστι, τὸ σκότος πόσον; <sup>24</sup>Οὐδεὶς δύναται  
δυσὶ κυρίοις δουλεύειν· ἡ γὰρ τὸν ἔνα μισ-  
ήσει, καὶ τὸν ἔτερον ἀγαπήσει· ἡ ἐνὸς ἀνθέξ-  
εται, καὶ τοῦ ἔτερου καταφρονήσει. Οὐ  
δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾶ. <sup>25</sup>Διὰ  
τοῦτο λέγω ὑμῖν· Μὴ μεριμνᾶτε τῇ ψυχῇ  
ὑμῶν, τῇ φάγητε καὶ τῇ πίητε· μηδὲ τῷ σώμ-  
ατι ὑμῶν, τῇ ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλειόν

έστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;  
<sup>26</sup>έμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ,  
 δτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ σύν-  
 άγουσιν εἰς ἀποθήκας· καὶ ὁ πατὴρ ὑμῶν ὁ  
 οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον  
 διαφέρετε αὐτῶν; <sup>27</sup>τις δὲ ἔξ ὑμῶν μεριμνῶν  
 δύναται προσθῆναι ἐπὶ τὴν ἡλικίαν αὐτοῦ  
 πῆχυν ἔνα; <sup>28</sup>καὶ περὶ ἐνδύματος τί μεριμ-  
 ἀτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς  
 αὐξάνει· οὐ κοπιᾶ, οὐδὲ νήθει· <sup>29</sup>λέγω δὲ  
 ὑμῖν, δτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ  
 περιεβάλετο ὡς ἐν τούτων. <sup>30</sup>Εἰ δὲ τὸν χόρτον  
 τοῦ ἀγροῦ, σήμερον δυτα καὶ αὔριον εἰς κλε-  
 βανον βαλλόμενον, ὁ Θεὸς οὗτως ἀμφιέννυσιν,  
 οὐ πολλῷ μᾶλλον ὑμᾶς, δλιγόπιστοι; <sup>31</sup>μὴ  
 οὖν μεριμνήσητε, λέγοντες· Τί φάγωμεν, ἡ τί  
 πίωμεν, ἡ τί περιβαλάμεθα; <sup>32</sup>πάντα γὰρ  
 ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ  
 ὑμῶν ὁ οὐράνιος δτι χρῆζετε τούτων ἀπάντων.  
<sup>33</sup>Ζητεῦτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ  
 καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα  
 προστεθήσεται ὑμῖν. <sup>34</sup>Μὴ οὖν μεριμνήσητε  
 εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ  
 ἔαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

CHAP. VII. <sup>1</sup>Μὴ κρίνετε, ἵνα μὴ κριθῆτε·  
 ἐν φῷ γὰρ κρίματι κρίνετε, κριθῆσεσθε· καὶ

ἐν τῷ μέτρῳ μετρεῖτε, μετρηθήσεται ὑμῖν. <sup>3</sup>Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὄφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὄφθαλμῷ δοκὸν οὐ κατανοεῖς; <sup>4</sup>ἡ πῶς ἐρεῖς τῷ ἀδελφῷ σου Ἀφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὄφθαλμοῦ σου καὶ ἵδον, ηδοκὸς ἐν τῷ ὄφθαλμῷ σου; <sup>5</sup>ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὄφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὄφθαλμοῦ τοῦ ἀδελφοῦ σου. <sup>6</sup>Μὴ δώτε τὸ ἄγιον τοῖς κυστὶ, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς. <sup>7</sup>ΑΙΤΕΙΤΕ, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούύτε, καὶ ἀνοιγήσεται ὑμῖν. <sup>8</sup>Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται. <sup>9</sup>Η τίς ἔστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ νιὸς αὐτοῦ ἄρτουν, μὴ λίθον ἐπιδώσει αὐτῷ; <sup>10</sup>καὶ ἐὰν ἵχθύν αἰτήσῃ, μὴ ὅφιν ἐπιδώσει αὐτῷ; <sup>11</sup>εἰ οὖν ὑμεῖς, πουηροὶ δύτεις, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν; <sup>12</sup>Πάντα οὖν ὅσα ἀν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε

αὐτοῖς· οὐτος γάρ ἔστιν ὁ νόμος καὶ οἱ προφῆται. <sup>13</sup>Εἰσέλθετε διὰ τῆς στενῆς πύλης· διὰ πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. <sup>14</sup>Οτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν. <sup>15</sup>Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἀρπαγεῖς. <sup>16</sup>Απὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι συλλέγοντες ἀπὸ ἀκανθῶν σταφυλὴν, ἡ ἀπὸ τριβόλων σῦκα; <sup>17</sup>οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς ποιηροὺς ποιεῖ. <sup>18</sup>Οὐ δύναται δένδρον ἀγαθὸν καρποὺς ποιηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. <sup>19</sup>Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. <sup>20</sup>Αραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. <sup>21</sup>Οὐ πᾶς ὁ λέγων μοι Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου, τοῦ ἐν οὐρανοῖς. <sup>22</sup>Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ

δινόματι δαιμόνια ἔξεβάλομεν, καὶ τῷ σῷ δινόματι δυνάμεις πολλὰς ἐποιήσαμεν; <sup>23</sup>καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνων ὑμᾶς ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

<sup>24</sup>Πᾶς οὖν δστις ἀκούει μου τοὺς λόγους τυύτους καὶ ποιεῖ αὐτὸν, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, δστις φόκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν. <sup>25</sup>καὶ κατέβη ἡ βροχὴ, καὶ ἥλθον οἱ ποταμοὶ, καὶ ἐπινευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἐπεσε· τεθεμελίωτο γάρ ἐπὶ τὴν πέτραν. <sup>26</sup>Καὶ πᾶς οἱ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτὸν ὁμοιωθήσεται ἀνδρὶ μωρῷ, δστις φόκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· <sup>27</sup>καὶ κατέβη ἡ βροχὴ, καὶ ἥλθον οἱ ποταμοὶ, καὶ ἐπινευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ· καὶ ἐπεσε, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

<sup>28</sup>Καὶ ἐγένετο ὅτε συνιετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἔξεπλήσσοντο οἱ δχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ. <sup>29</sup>ἡν γάρ διδάσκων αὐτοὺς ὡς ἔξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

CHAP. VIII. <sup>1</sup>KATABANTI δὲ αὐτῷ ἀπὸ τοῦ ὅρους, ἡκολούθησαν αὐτῷ δχλοι πολλοί.

<sup>2</sup>Καὶ ἴδοὺ, λεπρὸς ἐλθὼν προσεκύνει αὐτῷ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. <sup>3</sup>Καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω, καθαρίσθητι. Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

<sup>4</sup>Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὁρα μηδενὶ εἴπης· ἀλλὰ ὑπαγε, σεαυτὸν δεῖξον τῷ Ἱερεῖ, καὶ προσένεγκε τὸ δῶρον, διὰ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

<sup>5</sup>Εἰσελθόντι δὲ αὐτῷ εἰς Καπερναούμ, προσῆλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτὸν, <sup>6</sup>καὶ λέγων Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος. <sup>7</sup>Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἔγὼ ἐλθὼν θεραπεύσω αὐτόν. <sup>8</sup>Καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ ἴκανὸς, ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. <sup>9</sup>Καὶ γάρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἔξουσίαν, ἔχων ὑπ’ ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. <sup>10</sup>Ακούσας δὲ ὁ Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν· Ἐμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρούν. <sup>11</sup>Λέγω δὲ ὑμῖν, δτι πολλοὶ

ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν<sup>12οί</sup> δὲ νιὸι τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἔξωτερον<sup>·</sup> ἐκεῦ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.<sup>13</sup> Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ<sup>·</sup> "Τπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι. Καὶ ἵαθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκεινῇ.

<sup>14</sup> Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου ἐδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν.<sup>15</sup> Καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἤγέρθη, καὶ διηκόνει αὐτοῖς.<sup>16</sup> Οψίας δὲ γενομένης, προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἔξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν.<sup>17</sup> ὅπως πληρωθῇ τὸ ρήθεν διὰ Ἡσαίου τοῦ προφήτου, λέγοντος· Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.

<sup>18</sup> ΙΔΩΝ δὲ ὁ Ἰησοῦς πολλοὺς ὅχλους περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.<sup>19</sup> Καὶ προσελθὼν εἰς γραμματεὺς, εἶπεν αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἔὰν ἀπέρχῃ.<sup>20</sup> Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Λί ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ

κατασκηνώσεις· ὁ δὲ νιὸς τοῦ ἀνθρώπου οὐκ ἔχει ποὺ τὴν κεφαλὴν κλίνη. 21 Ἐτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. 22 Ο δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀκολούθει μοι, καὶ ἄφεις τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. 23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἤκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 Καὶ ἵδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε. 25 Καὶ προσελθόντες οἱ μαθηταὶ ἤγειραν αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. 26 Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλυγόπιστοι; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ· καὶ ἐγένετο γαλήνη μεγάλη. 27 Οἱ δὲ ἀνθρώποι ἐθαύμασαν, λέγοντες· Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἀνεμοὶ καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ;

28 Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπῆντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μυημέλων ἐξερχόμενοι, χαλεπὸν λαλῶν, ὥστε μὴ ἴσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. 29 Καὶ ἵδοὺ, ἔκραξαν λέγοντες· Τί ἡμῖν καὶ σοι, Ἰησοῦ νιὲ τοῦ Θεοῦ; ἦλθες ὡδε πρὸ καιροῦ βασανίσας

ἡμᾶς; <sup>30</sup>ἡν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. <sup>31</sup>Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων. <sup>32</sup>Καὶ εἶπεν αὐτοῖς· Τπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους. Καὶ ἴδον, ὥρμησε πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὅδασιν. <sup>33</sup>Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων. <sup>34</sup>Καὶ ἴδον, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἴδοντες αὐτὸν, παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

**CHAP. IX.** <sup>1</sup>ΚΑΙ ἐμβὰς εἰς τὸ πλοῖον διεπέρασε, καὶ ἤλθεν εἰς τὴν ἴδιαν πόλιν. <sup>2</sup>Καὶ ἴδον, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἴδων ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπε τῷ παραλυτικῷ· Θάρσει τέκνον· ἀφέωνταί σοι αἱ ἀμαρτίαι σου. <sup>3</sup>Καὶ ἴδον, τινὲς τῶν γραμματέων εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. <sup>4</sup>Καὶ ἴδων ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν· Ινατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; ὅτι γάρ ἐστιν εὐκοπώτερον, εἶπεν· Ἀφέωνταί σου αἱ ἀμαρτίαι· ἡ εἰπεῖν· Ἐγειραι καὶ

περιπάτει; <sup>6</sup>Ἡνα δὲ εἰδῆτε ὅτι ἔξουσίαν ἔχει  
ὁ νιὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι  
ἀμαρτίας· τότε λέγει τῷ παραλυτικῷ· Ἐγερθ-  
εὶς ἀρόν σου τὴν κλίνην, καὶ ὑπαγε εἰς τὸν  
οἰκόν σου. <sup>7</sup>Καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν  
οἰκον αὐτοῦ. <sup>8</sup>Ιδόντες δὲ οἱ δύοι ἔθαύμασαν,  
καὶ ἐδόξασαν τὸν Θεὸν τὸν δόντα ἔξουσίαν  
τοιαύτην τοῖς ἀνθρώποις.

<sup>9</sup>Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν  
ἀνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μα-  
θαῖον λεγόμενον· καὶ λέγει αὐτῷ· Ἀκολούθει  
μοι. Καὶ ἀναστὰς ἤκολούθησεν αὐτῷ. <sup>10</sup>Καὶ  
ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ  
ἰδού, πολλοὶ τελῶναι καὶ ἀμαρτωλοὶ ἐλθόντες  
συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς  
αὐτοῦ. <sup>11</sup>Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον  
τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελων-  
ῶν καὶ ἀμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;  
<sup>12</sup>ὁ δὲ Ἰησοῦς ἀκούσας, εἶπεν αὐτοῖς· Οὐ  
χρείαν ᔹχουσιν οἱ ἵσχυοντες ἰατροῦ, ἀλλ' οἱ  
κακῶς ᔹχοντες. <sup>13</sup>Πορευθέντες δὲ μάθητε τί  
ἐστιν· <sup>14</sup>Ἐλεον θέλω, καὶ οὐ θυσίαν οὐ γὰρ  
ἥλθον καλέσαι δικαίους, ἀλλ' ἀμαρτωλοὺς εἰς  
μετάνοιαν. <sup>15</sup>Τότε προσέρχονται αὐτῷ οἱ  
μαθηταὶ Ἰωάννου, λέγοντες· Διατί ἡμεῖς καὶ  
οἱ Φαρισαῖοι ηστεύομεν πολλά· οἱ δὲ μαθηταὶ

σου οὐ ηστεύουσι; 15καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἔστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε ηστεύσουσιν. 16Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἴματίῳ παλαιῷ· αἱρει γάρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἴματίου, καὶ χείρον σχίσμα γίνεται. 17Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ρήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχείται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφότεροι συντηροῦνται.

18ΤΑΤΤΑ αὐτοῦ λαλοῦντος αὐτοῖς, ἵδον, ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ, λέγων· "Οτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν ἀλλὰ ἐλθὼν ἐπίθεσ τὴν χεῖρά σου ἐπ' αὐτὴν, καὶ ζήσεται. 19Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἤκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ. 20Καὶ ἵδον, γυνὴ αἵμορρούσα δώδεκα ἔτη, προσελθοῦσα ὅπισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἴματίου αὐτοῦ· 21ἔλεγε γάρ ἐν ἑαυτῇ· Ἐδὺ μόνον ἀψωμαι τοῦ ἴματίου αὐτοῦ, σωθήσομαι. 22Ο δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἵδων αὐτὴν, εἶπε· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἵδων τοὺς αὐλητὰς καὶ τὸν δχλον θορυβούμενον, λέγει αὐτοῖς· 24' Αναχωρεῖτε· οὐ γάρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ· 25 δέ τε δὲ ἐξεβλήθη ὁ δχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς· καὶ ἤγέρθη τὸ κοράσιον. 26 Καὶ ἐξῆλθεν ἡ φήμη αὐτῇ εἰς ὅλην τὴν γῆν ἐκείνην.

27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἡκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες· Ἐλέησον ἡμᾶς υἱὲ Δαβὶδ. 28' Ελθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε, ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ· Ναὶ, Κύριε. 29 Τότε ἦψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. 30 Καὶ ἀνεψήθησαν αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὁράτε, μηδεὶς γινωσκέτω. 31 Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

32 Αὐτῶν δὲ ἐξερχομένων, ἵδον, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. 33 Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ δχλοι, λέγοντες· Οὐδέποτε ἐφάγη οὗτως ἐν τῷ Ἰσραὴλ. 34 Οἱ δὲ Φαρ-



ισαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. 36 Ἰδὼν δὲ τοὺς δχλούς ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἡσαν ἐσκυλμένοι καὶ ἐρριμμένοι, ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. 37 Γότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. 38 Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

CHAP. X. 1 ΚΑΙ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἔξουσίαν πνεύματων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. 2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὄνόματά ἔστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· 3 Φίλιππος καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· 4 Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτού.

5Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς,  
 παραγγείλας αὐτοῖς, λέγων· Ἐίς ὁδὸν ἔθνῶν  
 μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ  
 εἰσέλθητε. 6Πορεύεσθε δὲ μᾶλλον πρὸς τὰ  
 πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ.  
 7Πορευόμενοι δὲ κηρύσσετε, λέγοντες· Ὅτι  
 ἥγγικεν ἡ βασιλεία τῶν οὐρανῶν. 8Ἀσθεν-  
 οῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς  
 καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβ-  
 ετε, δωρεὰν δότε. 9Μὴ κτήσησθε χρυσὸν,  
 μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας  
 ὑμῶν· 10μὴ πήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας,  
 μηδὲ ὑποδήματα, μηδὲ ῥύβδον· ἄξιος γάρ ὁ  
 ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν. 11Εἰς ἦν  
 δὲ ἀν πόλιν ἡ κώμην εἰσέλθητε, ἐξετάσατε τίς  
 ἐν αὐτῇ ἄξιός ἐστι· κάκει μείνατε ἕως ἀν  
 ἐξέλθητε. 12Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν  
 ἀσπάσασθε αὐτήν. 13Καὶ ἐὰν μὲν ἡ ἡ οἰκία  
 ἄξια, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ  
 μὴ ἡ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφ-  
 ήτω. 14Καὶ δις ἐὰν μὴ δέξηται ὑμᾶς, μηδὲ  
 ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς  
 οἰκίας ἡ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν  
 κονιορτὸν τῶν ποδῶν ὑμῶν. 15Αμὴν λέγω ὑμῖν,  
 ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων  
 ἐν ἡμέρᾳ κρίσεως, ἣ τῇ πόλει ἐκείνῃ.

σου οὐ νηστεύουσι; <sup>15</sup>καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. <sup>16</sup>Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκοντος ἀγνάφου ἐπὶ ἴματίῳ παλαιῷ· αἱρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἴματίου, καὶ χείρον σχίσμα γίνεται. <sup>17</sup>Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοὶ, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολούνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφότεροι συντηροῦνται.

<sup>18</sup>ΤΑΤΤΑ αὐτοῦ λαλοῦντος αὐτοῖς, ἵδον, ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ, λέγων· "Οτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν ἀλλὰ ἐλθὼν ἐπίθεσ τὴν χεῖρά σου ἐπ' αὐτὴν, καὶ ζήσεται. <sup>19</sup>Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἤκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ. <sup>20</sup>Καὶ ἵδον, γυνὴ αἱμορρόῦστα δώδεκα ἔτη, προσελθοῦστα ὅπισθεν, ἤψατο τοῦ κρασπέδου τοῦ ἴματίου αὐτοῦ. <sup>21</sup>ἔλεγε γὰρ ἐν ἔαυτῇ· Ἐὰν μόνον ἄψωμαι τοῦ ἴματίου αὐτοῦ, σωθήσομαι. <sup>22</sup>Ο δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἵδων αὐτὴν, εἶπε· Θάρσει θύγατερ· η πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

δοῦλος ὡς ὁ κύριος αὐτοῦ· εἰ τὸν οἰκοδεσπότην  
 Βεελζεβοὺς ἐπεκάλεσαν, πόσφ μᾶλλον τοὺς  
 οἰκιακοὺς αὐτοῦ; <sup>26</sup>Μὴ οὖν φοβηθῆτε αὐτούς·  
 οὐδὲν γάρ ἔστι κεκαλυμμένον, δο οὐκ ἀπο-  
 καλυφθήσεται, καὶ κρυπτὸν, δο οὐ γνωσθήσεται.  
<sup>27</sup>Ο λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ  
 φωτί· καὶ δο εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ  
 τῶν δωμάτων. <sup>28</sup>Καὶ μὴ φοβεῖσθε ἀπὸ τῶν  
 ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ  
 δυναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον  
 τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι  
 ἐν Γεέννῃ. <sup>29</sup>Οὐχὶ δύο στρουθία ἀσσαρίου  
 πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ  
 τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν; <sup>30</sup>Τμῶν δὲ  
 καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι  
 εἰσί. <sup>31</sup>Μὴ οὖν φοβήθητε πολλῶν στρουθίων  
 διαφέρετε ὑμεῖς. <sup>32</sup>Πᾶς οὖν ὅστις ὁμολογήσει  
 ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω  
 κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ  
 ἐν οὐρανοῖς. <sup>33</sup>Οστις δο ἀν ἀρνήσηται με  
 ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν  
 κἀγὼ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρα-  
 νοῖς. <sup>34</sup>Μὴ νομίσητε δτι ἡλθον βαλεῖν εἰρήνην  
 ἐπὶ τὴν γῆν· οὐκ ἡλθον βαλεῖν εἰρήνην ἀλλὰ  
 μάχαιραν. <sup>35</sup>Ηλθον γὰρ διχάσαι ἄνθρωπουν  
 κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ

τῆς μητρὸς αὐτῆς, καὶ πόμφην κατὰ τῆς πενθερᾶς αὐτῆς <sup>36</sup>καὶ ἐχθρὸι τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. <sup>37</sup>Ο φιλῶν πατέρα ἡ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν μίον ἡ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος. <sup>38</sup>Καὶ δος οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθεῖ ὑπίσω μου, οὐκ ἔστι μου ἄξιος. <sup>39</sup>Ο εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐτήν. <sup>40</sup>Ο δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστειλαντά με. <sup>41</sup>Ο δεχόμενος προφήτην εἰς δνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς δνομα δικαίου μισθὸν δικαίου λήφεται. <sup>42</sup>Καὶ δος ἐὰν ποτίσῃ ἔνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον, εἰς δνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

**CHAP. XI.** <sup>1</sup>ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

<sup>2</sup>Ο δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ, <sup>3</sup>εἰπεν αὐτῷ· Σὺ εἶ ὁ ἐρχόμενος, ἡ ἔτερον προσδοκῶμεν; <sup>4</sup>καὶ ἀποκριθεὶς ὁ

Ίησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννη, ὃ ἀκούετε καὶ βλέπετε. <sup>5</sup>Τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι· λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· <sup>6</sup>καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. <sup>7</sup>Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς δχλοις περὶ Ἰωάννου· Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; <sup>8</sup>Αλλὰ τί ἐξήλθετε ἵδεῖν; ἄνθρωπον ἐν μαλακοῖς ἴματίοις ἡμφιεσμένον; ἵδον, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν. <sup>9</sup>Αλλὰ τί ἐξήλθετε ἵδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου. <sup>10</sup>Οὗτος γάρ ἐστι περὶ οὐ γέγραπται· Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. <sup>11</sup>Αμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ Βαπτιστοῦ· ὃ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν. <sup>12</sup>Απὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ Βαπτιστοῦ ἔως ἅρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτήν. <sup>13</sup>Πάντες γάρ οἱ προφῆται καὶ ὁ νόμος ἔως Ἰωάννου προεφήτευσαν. <sup>14</sup>Καὶ εἰ

θέλητε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. 15 Ὁ ἔχων ὅτα ἀκούειν ἀκουέτω. 16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις ἐν ἀγοραῖς καθημένοις, καὶ προσφωνούσι τοῖς ἑταίροις αὐτῶν, 17 καὶ λέγουσιν Ἡὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε ἔθρηνήσαμεν ὑμῖν, καὶ οὐκ ἔκόψασθε. 18 Ἡλθε γάρ Ἰωάννης μήτε ἐσθίων, μήτε πίνων καὶ λέγουσιν Δαιμόνιον ἔχει. 19 Ἡλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἀμαρτωλῶν καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. 20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῦσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. 21 Οὐαὶ σοι Χοραζίν, οὐαὶ σοι Βηθσαϊδάν ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἀν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. 22 Πλὴν λέγω ὑμῖν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἡ ὑμῖν. 23 Καὶ σὺ Καπερναούμ, ἡ ἔως τοῦ οὐρανοῦ ὑψωθεῖσα, ἔως ἥδου καταβιβασθήσῃ ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν ἀν μέχρι τῆς σήμερον. 24 πλὴν λέγω ὑμῖν, ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἡ

σοι. 25' Εν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογοῦμαί σοι, Πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπέκλυψας αὐτὰ τηπτοῖς. 26Ναὶ, ὁ Πατήρ, δτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου. 27Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱὸς, καὶ φῶς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. 28Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κάγὼ ἀναπαύσω ὑμᾶς. 29"Αρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ· ὅτι πρᾶός εἰμι, καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνάπταυσιν ταῖς ψυχαῖς ὑμῶν. 30Ο γάρ ζυγός μου χρηστὸς, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

**CHAPTER XII.** 1' ΕΝ ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπεινασαν, καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. 2Οἱ δὲ Φαρισαῖοι ἴδοντες εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταὶ σου ποιοῦσιν δὲ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ. 3Ο δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε τί ἐποίησε Δαβὶδ, ὅτε ἐπεινασε καὶ οἱ μετ' αὐτοῦ; 4πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ

τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἵερεῦσι μόνοις; <sup>5</sup> Η οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἵερεῖς ἐν τῷ ἵερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναιτιοῦσι; <sup>6</sup> Λέγω δὲ ὑμῖν, "Οτι τοῦ ἵεροῦ μείζων ἐστὶν ὁδε <sup>7</sup>εἰ δὲ ἐγνώκειτε, τί ἐστιν, "Ἐλεον θέλω καὶ οὐ θυσάν, οὐκ ἀν κατεδικάσατε τοὺς ἀναιτίους. <sup>8</sup> Κύριος γάρ ἐστι τοῦ σαββάτου ὁ νιὸς τοῦ ἀνθρώπου.

<sup>9</sup> Καὶ μεταβὰς ἐκεῖθεν, ἥλθεν εἰς τὴν συναγωγὴν αὐτῶν. <sup>10</sup> Καὶ ἵδον, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ἔηράν τοις σάββασι θεραπεύειν; <sup>11</sup> Ο δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, δις ἔξει πρόβατον ἔν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; <sup>12</sup> πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν. <sup>13</sup> Τότε λέγει τῷ ἀνθρώπῳ· "Εκτεινον τὴν χεῖρά σου· καὶ ἔξέτεινε· καὶ ἀποκατεστάθη ὑγιῆς, ὡς ἡ ἄλλη. <sup>14</sup> Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, ὅπως αὐτὸν ἀπολέσωσιν. <sup>15</sup> Ο δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἡκολούθησαν αὐτῷ

δχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας.  
 16 Καὶ ἐπειμησεν αὐτοῖς, ἵνα μὴ φανερὸν  
 αὐτὸν ποιήσωσιν. 17 Ὁπως πληρωθῇ τὸ ῥῆθὲν  
 διὰ Ἡσανὸν τοῦ προφήτου, λέγοντος· 18 Ἰδοὺ,  
 ὁ παῖς μου, δν ἥρετισα, ὁ ἀγαπητός μου, εἰς  
 δν εὐδόκησεν ἡ ψυχή μου. Θήσω τὸ πνεῦμά  
 μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπ-  
 αγγελεῖ. 19 Οὐκ ἐρίσει, οὐδὲ κραυγάσει, οὐδὲ  
 ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν  
 αὐτοῦ. 20 Κάλαμον συντετριμμένον οὐ κατ-  
 εάξει, καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν  
 ἐκβάλῃ. εἰς νῦκος τὴν κρίσιν. 21 Καὶ τῷ  
 ὄνόματι αὐτοῦ ἔθινη ἐλπιοῦσι.

22 ΤΟΤΕ προσηνέχθη αὐτῷ δαιμονιζόμενος,  
 τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν,  
 ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ  
 βλέπειν. 23 Καὶ ἐξίσταντο πάντες οἱ δχλοί,  
 καὶ ἔλεγον Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβὶδ;  
 24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον· Οὗτος  
 οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελ-  
 ζεβοὺβ ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς δὲ ὁ  
 Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς·  
 Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημ-  
 οῦται· καὶ πᾶσα πόλις ἡ οἰκία μερισθεῖσα  
 καθ' ἑαυτῆς, οὐ σταθήσεται. 26 Καὶ εἰ ὁ  
 Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν

ισαῖοι ἔλεγον· Ἐν τῷ ἅρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. 36 Ἰδὼν δὲ τοὺς δχλοντας ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἡσαν ἐσκυλμένοι καὶ ἐρριμμένοι, ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. 37 Γότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλόγοι. 38 Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

**CHAP. X.** 1 ΚΑΙ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἔξουσίαν πνεύματων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. 2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὄνθιματά ἔστι ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ· 3 Φίλιππος καὶ Βαρθολομαῖος· Θωμᾶς καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος· 4 Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.

5Τούτους τοὺς δώδεκα ἀπέστειλεν δὲ Ἰησοῦς,  
 παραγγείλας αὐτοῖς, λέγων· 6Ἐὶς ὁδὸν ἔθνῶν  
 μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ  
 εἰσέλθητε. 7Πορεύεσθε δὲ μᾶλλον πρὸς τὰ  
 πρόβατα τὰ ἀπολωλότα οἴκουν Ἰσραὴλ.  
 8Πορευόμενοι δὲ κηρύσσετε, λέγοντες· "Οτι  
 ἥγγικεν ἡ βασιλεία τῶν οὐρανῶν. 9Ασθεν-  
 οῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς  
 καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβ-  
 ετε, δωρεὰν δότε. 10Μὴ κτήσησθε χρυσὸν,  
 μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας  
 ὑμῶν· 11μὴ πήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας,  
 μηδὲ ὑποδήματα, μηδὲ ράβδον· ἄξιος γάρ ὁ  
 ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν. 12Ἐὶς ἦν  
 δὲ ἀν πόλιν ἡ κώμην εἰσέλθητε, ἐξετάσατε τίς  
 ἐν αὐτῇ ἄξιός ἐστι· κάκει μείνατε ἕως ἂν  
 ἐξέλθητε. 13Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν  
 ἀσπάσασθε αὐτήν. 14Καὶ ἐὰν μὲν ἡ ἡ οἰκία  
 ἄξια, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ  
 μὴ ἡ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφ-  
 ήτω. 15Καὶ διὰ τοῦτο μὴ δέξηται ὑμᾶς, μηδὲ  
 ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς  
 οἰκίας ἡ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν  
 κονιορτὸν τῶν ποδῶν ὑμῶν. 16Αμὴν λέγω ὑμῖν,  
 ἀνεκτότερον ἔσται γῆ Σοδόμων καὶ Γομόρρων  
 ἐν ἡμέρᾳ κρίσεως, ἡ τῇ πόλει ἐκείνῃ.

16' Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὅφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί. 17' Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς. 18' Καὶ ἐπὶ οὐρανοῖς ἐστε οἱ μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. 19' Οταν δὲ παραδιδώσιν ὑμᾶς, μὴ μεριμνήσητε πῶς, ἡ τί, λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε. 20' Οὐ γὰρ ὑμεῖς ἔστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. 21' Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνουν· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανάτωσονται αὐτούς. 22' Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ δνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. 23' Οταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν [έτεραν] κἀν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν] ἄλλην. Ἐάν μὴ γάρ λέγω ὑμῖν, Οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἔως ἂν ἔλθῃ ὁ νιὸς τοῦ ἀνθρώπου. 24' ΟΤΚ ἔστι μαθητής ὑπὲρ τὸν διδάσκαλον, οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. 25' Αρκετὸν τῷ μαθητῷ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ

δοῦλος ὡς δὲ κύριος αὐτοῦ· εἰ τὸν οἰκοδεσπότην  
 Βεελζεβοὺς ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς  
 οἰκιακοὺς αὐτοῦ; <sup>26</sup>Μὴ οὖν φοβηθῆτε αὐτούς·  
 οὐδὲν γάρ ἔστι κεκαλυμμένον, δο οὐκ ἀπο-  
 καλυφθήσεται, καὶ κρυπτὸν, δο οὐ γνωσθήσεται.  
<sup>27</sup>Ο λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ  
 φωτί· καὶ δο εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ<sup>1</sup>  
 τῶν δωμάτων. <sup>28</sup>Καὶ μὴ φοβεῖσθε ἀπὸ τῶν  
 ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ  
 διναμένων ἀποκτεῖναι· φοβήθητε δὲ μᾶλλον  
 τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι  
 ἐν Γεέννῃ. <sup>29</sup>Οὐχὶ δύο στρουθία ἀσσαρίου  
 πωλεῖται; καὶ ἐν ἐξ αὐτῶν οὐ πεσεῖται ἐπὶ<sup>2</sup>  
 τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν; <sup>30</sup>Τμῶν δὲ  
 καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι  
 εἰσὶ. <sup>31</sup>Μὴ οὖν φοβήθητε· πολλῶν στρουθίων  
 διαφέρετε ὑμεῖς. <sup>32</sup>Πᾶς οὖν ὅστις ὁμολογήσει  
 ἐν ἑμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω  
 κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ  
 ἐν οὐρανοῖς. <sup>33</sup>Οστις δο ἀν ἀρνήσηται με  
 ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν  
 κἀγὼ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρα-  
 οῖς. <sup>34</sup>Μὴ νομίσητε ὅτι ἡλθον βαλεῖν εἰρήνην  
 ἐπὶ τὴν γῆν· οὐκ ἡλθον βαλεῖν εἰρήνην ἀλλὰ  
 μάχαιραν. <sup>35</sup>Ηλθον γὰρ διχάσαι ἄνθρωπον  
 κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ

τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· <sup>36</sup>καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. <sup>37</sup>Ο φιλῶν πατέρα ἡ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν νιὸν ἡ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος. <sup>38</sup>Καὶ δι οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ, καὶ ἀκολούθει ὅπίσω μου, οὐκ ἔστι μου ἄξιος. <sup>39</sup>Ο εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εύρήσει αὐτήν. <sup>40</sup>Ο δεχόμενος ὑμᾶς ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστεῖλαντά με. <sup>41</sup>Ο δεχόμενος προφήτην εἰς δυνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος δίκαιον εἰς δυνομα δικαίου μισθὸν δικαίου λήφεται. <sup>42</sup>Καὶ δι θάνατον ποτίσῃ ἔνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον, εἰς δυνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

**CHAP. XI.** <sup>1</sup>ΚΑΙ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν, τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

<sup>2</sup>Ο δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ, <sup>3</sup>εἶπεν αὐτῷ· Σὺ εἰ ὁ ἐρχόμενος, ἡ ἔτερον προσδοκῶμεν; <sup>4</sup>καὶ ἀποκριθεὶς ὁ

'Ιησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγεῖλ-  
 ατε Ἰωάννη, ἃ ἀκούετε καὶ βλέπετε. <sup>5</sup>Τυφλοὶ<sup>6</sup>  
 ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι· λεπροὶ<sup>7</sup>  
 καθαρίζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ<sup>8</sup>  
 ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται· <sup>9</sup>καὶ  
 μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν  
 ἐμοί. <sup>10</sup>Τούτων δὲ πορευομένων, ἤρξατο ὁ  
 'Ιησοῦς λέγειν τοῖς δχλοῖς περὶ Ἰωάννου· Τί  
 ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμου  
 ὑπὸ ἀνέμου σαλευόμενον; <sup>11</sup>Αλλὰ τί ἐξήλθετε  
 ἵδεῖν; ἄνθρωπον ἐν μαλακοῖς ἴματοις ἡμφι-  
 εσμένον; ἵδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν  
 τοῖς οἴκοις τῶν βασιλέων εἰσίν. <sup>12</sup>Αλλὰ τί  
 ἐξήλθετε ἵδεῖν; προφήτην; ναὶ, λέγω ὑμῖν,  
 καὶ περισσότερον προφήτου. <sup>13</sup>Οὗτος γάρ  
 ἐστι περὶ οὐ γέγραπται· Ἰδοὺ, ἐγὼ ἀπο-  
 στέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,  
 ὃς κατασκευάσει τὴν ὁδόν σου ἐμπροσθέν σου.  
<sup>14</sup>Αμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς  
 γυναικῶν μείζων Ἰωάννου τοῦ Βαπτιστοῦ· ὃ  
 δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν  
 μείζων αὐτοῦ ἐστιν. <sup>15</sup>Απὸ δὲ τῶν ἡμερῶν  
 Ἰωάννου τοῦ Βαπτιστοῦ ἔως ἦρτι ἡ βασιλεία  
 τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν  
 αὐτήν. <sup>16</sup>Πάντες γάρ οἱ προφῆται καὶ ὁ  
 νόμος ἔως Ἰωάννου προεφήτευσαν. <sup>17</sup>Καὶ εἰ

θέλητε δέξασθαι, αὐτός ἐστιν Ἡλίας ὁ μέλλων ἔρχεσθαι. <sup>15</sup>Ο ἔχων δὲ ἀκούειν ἀκούετω. <sup>16</sup>Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶ παιδίοις ἐν ἀγοραῖς καθημένοις, καὶ προσφωνοῦσι τοῖς ἑταῖροις αὐτῶν, <sup>17</sup>καὶ λέγουσιν Ἡὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε ἔθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκόψασθε. <sup>18</sup>Ἡλθε γὰρ Ἰωάννης μήτε ἐσθίων, μήτε πίνων καὶ λέγουσι· Δαιμόνιον ᔁχει. <sup>19</sup>Ἡλθεν ὁ νιὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων καὶ λέγουσιν Ἰδοὺ, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἀμαρτωλῶν καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. <sup>20</sup>Τότε ἥρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν. <sup>21</sup>Οὐαὶ σοι Χοραζίν, οὐαὶ σοι Βηθσαΐδάν· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι δὲ ἐν σάκκῳ καὶ σποδῷ μετενόησαν. <sup>22</sup>Πλὴν λέγω ὑμῖν Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἡ ὑμῖν. <sup>23</sup>Καὶ σὺ Καπερναοῦμ, ἡ ἔως τοῦ οὐρανοῦ ὑψωθεῖσα, ἔως ἥδου καταβιθασθήσῃ· ὅτι εἰ ἐν Σιδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοὶ, ἔμειναν δὲ μέχρι τῆς σήμερον. <sup>24</sup>Πλὴν λέγω ὑμῖν, ὅτι γῆ Σιδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἡ

σοι. 25' Εν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· Ἐξομολογοῦμαί σοι, Πάτερ,  
κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὃτι ἀπέκρυψας  
ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπ-  
εκάλυψας αὐτὰ υηπίοις. 26 Ναὶ, ὁ Πατὴρ,  
ὅτι οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου.  
27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου  
καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν, εἰ μὴ ὁ πατὴρ·  
οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱὸς,  
καὶ φῶς ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.  
28 Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ  
πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. 29 Ἀρ-  
ατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ'  
ἐμοῦ· ὅτι πρᾶός είμι, καὶ ταπεινὸς τῇ καρδίᾳ·  
καὶ εὐρήσετε ἀνάπταυσιν ταῖς ψυχαῖς ὑμῶν.  
30 Ο γὰρ ζυγός μου χρηστὸς, καὶ τὸ φορτίον  
μου ἐλαφρόν ἔστιν.

CHAPTER XII. 'ΕΝ ἐκείνῳ τῷ καιρῷ ἐπορεύθη  
ὁ Ἰησοῦς τοῖς σάββασι διὰ τῶν σπορίμων· οἱ  
δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλ-  
ειν στάχυας καὶ ἐσθίειν. 2 Οἱ δὲ Φαρισαῖοι  
ἰδόντες εἶπον αὐτῷ· Ἰδοὺ, οἱ μαθηταὶ σου  
ποιοῦσιν δὲ οὐκ ἔξεστι ποιεῖν ἐν σαββάτῳ.  
3 Ο δὲ εἶπεν αὐτοῖς· Οὐκ ἀνέγυστε τί ἐποίησε  
Δαβὶδ, ὃτε ἐπείνασε καὶ οἱ μετ' αὐτοῦ;  
4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ Θεοῦ, καὶ

τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, οὓς οὐκ ἔξὸν ἦν αὐτῷ φαγεῖν, οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἵερεῦσι μόνοις; <sup>5</sup> Η οὐκ ἀνέγνωτε ἐν τῷ νόμῳ, ὅτι τοῖς σάββασιν οἱ ἵερεῖς ἐν τῷ ἵερῷ τὸ σάββατον βεβηλοῦσι, καὶ ἀναιτιοὶ εἰσι; <sup>6</sup> Λέγω δὲ ὑμῖν, "Οτι τοῦ ἵεροῦ μείζων ἐστὶν ὡδε <sup>7</sup>εὶ δὲ ἐγνώκειτε, τί ἐστιν, "Ἐλεον θέλω καὶ οὐ θυσίαν, οὐκ ἀν κατεδικάσατε τοὺς ἀναιτίους. <sup>8</sup> Κύριος γάρ ἐστι τοῦ σαββάτου ὁ νιὸς τοῦ ἀνθρώπου.

<sup>9</sup> Καὶ μεταβὰς ἐκεῖθεν, ἥλθεν εἰς τὴν συναγωγὴν αὐτῶν. <sup>10</sup> Καὶ ἴδού, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν καὶ ἐπηρώτησαν αὐτὸν, λέγοντες, Εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. <sup>11</sup> Ο δὲ εἶπεν αὐτοῖς· Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, δις ἔξει πρόβατον ἔν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ; <sup>12</sup> πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν. <sup>13</sup> Τότε λέγει τῷ ἀνθρώπῳ· "Ἐκτεινον τὴν χεῖρά σου" καὶ ἔξέτεινε· καὶ ἀποκατεστάθη ὑγιῆς, ὡς ἡ ἄλλη. <sup>14</sup> Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες, δπως αὐτὸν ἀπολέσωσιν. <sup>15</sup> Ο δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν· καὶ ἡκολούθησαν αὐτῷ

δχλοι πολλοὶ, καὶ ἐθεράπευσεν αὐτοὺς πάντας.  
 16 Καὶ ἐπέτιμησεν αὐτοῖς, ἵνα μὴ φανερὸν  
 αὐτὸν ποιήσωσιν. 17 Ὁπως πληρωθῇ τὸ ῥῆθὲν  
 διὰ Ἡσαίου τοῦ προφήτου, λέγοντος· 18 Ἰδοὺ,  
 ὁ παῖς μου, δν ἥρέτισα, ὁ ἀγαπητός μου, εἰς  
 δν εὐδόκησεν ἡ ψυχή μου. Θήσω τὸ πνεῦμά  
 μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπ-  
 αγγελεῖ. 19 Οὐκ ἔρισει, οὐδὲ κραυγάσει, οὐδὲ  
 ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν  
 αὐτοῦ. 20 Κάλαμον συντετριμμένον οὐ κατ-  
 εάξει, καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν  
 ἐκβάλῃ. εἰς νῦκος τὴν κρίσιν. 21 Καὶ τῷ  
 ὄνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.

22 ΤΟΤΕ προσηνέχθη αὐτῷ δαιμονιζόμενος,  
 τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτὸν,  
 ὥστε τὸν τυφλὸν καὶ κωφὸν καὶ λαλεῖν καὶ  
 βλέπειν. 23 Καὶ ἐξίσταντο πάντες οἱ δχλοι,  
 καὶ ἐλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαβὶδ;  
 24 Οἱ δὲ Φαρισαῖοι ἀκούσαντες, εἶπον· Οὗτος  
 οὐκ ἐκβάλλει τὰ δαιμόνια, εἰ μὴ ἐν τῷ Βεελ-  
 ζεθοὺς ἄρχοντι τῶν δαιμονῶν. 25 Εἰδὼς δὲ ὁ  
 Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν αὐτοῖς·  
 Πάσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς, ἐρημ-  
 οῦται· καὶ πᾶσα πόλις ἡ οἰκία μερισθεῖσα  
 καθ' ἑαυτῆς, οὐ σταθήσεται. 26 Καὶ εἰ ὁ  
 Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν

ἔμερίσθη πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; 27 Καὶ εἰ ἐγὼ ἐν Βεελζεβούθ ἐκβάλλω τὰ δαιμόνια, οἱ νιὸν ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο αὐτοὶ ὑμῶν ἔσονται κριταί. 28 Εἰ δὲ ἐν Πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. 29 Ἡ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἴσχυροῦ, καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἴσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 30 Ο μὴ ἀν μετ' ἐμοῦ κατ' ἐμοῦ ἔστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. 31 Διὰ τοῦτο λέγω ὑμῖν Πάσα ἀμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις· ἡ δὲ τοῦ Πνεύματος βλασφημία οὐκ ἀφεθήσεται τοῖς ἀνθρώποις. 32 Καὶ δις ἀν εἴπη λόγον κατὰ τοῦ νιὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ δις; δ' ἀν εἴπη κατὰ τοῦ Πνεύματος τοῦ ἀγίου, οὐκ ἀφεθήσεται αὐτῷ, οὕτε ἐν τούτῳ τῷ αἰῶνι, οὕτε ἐν τῷ μέλλοντι. 33 Ἡ ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν καρπὸν αὐτοῦ καλόν ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. 34 Γεννήματα ἔχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. 35 Ο ἀγαθὸς

ἀνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει τὰ ἀγαθά· καὶ ὁ πονηρὸς ἀνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. <sup>36</sup> Λέγω δὲ ὑμῖν, ὅτι πᾶν βῆμα ἀργὸν, δὲ ἐὰν λαλήσωσιν οἱ ἀνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγου ἐν ἡμέρᾳ κρίσεως. <sup>37</sup> Εκ γὰρ τῶν λόγων σου δικαιοθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

<sup>38</sup> Τότε ἀπεκρίθησάν τινες τῶν Γραμματέων καὶ Φαρισαίων, λέγοντες· Διδάσκαλε, Θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. <sup>39</sup> Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. <sup>40</sup> Ωσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλᾳ τοῦ κήπους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. <sup>41</sup> Ανδρες Νινεῦται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· δτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἴδού, πλεῖον Ἰωνᾶ ὡδε. <sup>42</sup> Βασιλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτήν· δτι ἥλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος· καὶ ἴδού, πλεῖον Σολομῶνος ὡδε.

43<sup>ο</sup> Οταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθη ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων, ζητοῦν ἀνάπταυσιν, καὶ οὐχ εὑρίσκει. 44 Τότε λέγει· Ἐπιστρέψω εἰς τὸν οἰκόν μου, ὅθεν ἐξῆλθον. Καὶ ἐλθὼν εὑρίσκει σχολάζοντα, σεσαρωμένον, καὶ κεκοσμημένον. 45 Τότε πορεύεται, καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἔτερα πνεύματα, πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὗτοις ἔσται καὶ τῇ γενεᾷ ταύτη τῇ πουνηρᾷ.

46<sup>ο</sup> Ετι δὲ αὐτοῦ λαλοῦντος τοῖς δχλοις, ἴδού, ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι. 47 Εἶπε δέ τις αὐτῷ· Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἔξω ἐστήκασι, ζητοῦντές σοι λαλῆσαι. 48 Ο δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ· Τίς ἔστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; 49 καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· Ἰδοὺ, ἡ μήτηρ μου, καὶ οἱ ἀδελφοί μου. 50<sup>ο</sup> Οστις γὰρ ἀν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἔστιν.

CHAP. XIII. 1<sup>ο</sup> EN δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας, ἐκάθητο παρὰ

τὴν θάλασσαν. <sup>2</sup>Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοὶ, ὡστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ δχλος ἐπὶ τὸν αὐγιαλὸν εἰστήκει. <sup>3</sup>Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων· Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. <sup>4</sup>Καὶ ἐν τῷ σπείρειν αὐτὸν, ἢ μὲν ἐπεσε παρὰ τὴν ὁδόν· καὶ ἥλθε τὰ πετειὰ, καὶ κατέφαγεν αὐτά. <sup>5</sup>Αλλα δὲ ἐπεσεν ἐπὶ τὰ πετρώδη, διου οὐκ εἰχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς· <sup>6</sup>ἥλιον δὲ ἀνατείλαντος, ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. <sup>7</sup>Αλλα δὲ ἐπεσεν ἐπὶ τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ ἀπέπνιξαν αὐτά. <sup>8</sup>Αλλα δὲ ἐπεσεν ἐπὶ τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν, δὲ μὲν ἐκατὸν, δὲ ἐξήκοντα, δὲ τριάκοντα. <sup>9</sup>Οἱ ἔχων ὡτα ἀκούειν ἀκούετω. <sup>10</sup>Καὶ προσελθόντες οἱ μαθηταὶ, εἶπον αὐτῷ· Διατέ ἐν παραβολαῖς λαλεῖς αὐτοῖς; <sup>11</sup>Οἱ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. <sup>12</sup>Οστις γὰρ ἔχει, δοθήσεται αὐτῷ, καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ δὲ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. <sup>13</sup>Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσι, καὶ ἀκού-

οντες οὐκ ἀκούουσι οὐδὲ συνιοῦσι. <sup>14</sup>Καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ὡσαίου, ἡ λέγουσα· Ἀκοῦ ἀκούσετε, καὶ οὐ μὴ συνήτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε. <sup>15</sup>Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως ἥκουσαν, καὶ τοὺς ὁφθαλμοὺς αὐτῶν ἐκάμψαν, μήποτε ἴδωσι τοῖς ὁφθαλμοῖς, καὶ τοῖς ὡσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἵάσωμαι αὐτούς. <sup>16</sup>Τμῶν δὲ μακάριοι οἱ ὁφθαλμοὶ, ὅτι βλέπουσι· καὶ τὰ ὡτα ὑμῶν, ὅτι ἀκούει. <sup>17</sup>Αμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἴδεῖν ἀ βλέπετε, καὶ οὐκ εἰδον· καὶ ἀκοῦσαι ἀ ἀκούετε, καὶ οὐκ ἥκουσαν. <sup>18</sup>Τμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος. <sup>19</sup>Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας, καὶ μὴ συνιέντος, ἔρχεται ὁ πουντὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὅδον σπαρεῖς. <sup>20</sup>Ο δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν <sup>21</sup>οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἡ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται. <sup>22</sup>Ο δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ

ἡ μέριμνα τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου συμπνύει τὸν λόγον, καὶ ἄκαρπος γίνεται. 23<sup>ο</sup> Ο δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρεῖς, οὐτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιῶν ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατὸν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα. 24 ΑΛΛΗΝ παραβολὴν παρέθηκεν αὐτοῖς, λέγων Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. 25<sup>ο</sup> Εν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἥλθεν αὐτοῦ ὁ ἔχθρὸς, καὶ ἐσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν. 26<sup>ο</sup> Οτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια. 27<sup>ο</sup> Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου ἐπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἐσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; 28<sup>ο</sup> Ο δὲ ἐφη αὐτοῖς Ἐχθρὸς ἀνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι ἐπον αὐτῷ· Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; 29<sup>ο</sup> Ο δὲ ἐφη· Οὕ μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἀμα αὐτοῖς τὸν σῖτον. 30<sup>ο</sup> Αφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ

σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.  
 31<sup>ο</sup> Άλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων·  
 'Ομοία ἔστιν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ  
 σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ  
 ἀγρῷ αὐτοῦ· 32<sup>ο</sup> μικρότερον μὲν ἔστι πάντα  
 τῶν σπερμάτων ὃταν δὲ αὐξηθῇ, μείζον  
 τῶν λαχάνων ἔστι, καὶ γίνεται δένδρον, ὥστε  
 ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατα-  
 σκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ. 33<sup>ο</sup> Άλλην  
 παραβολὴν ἐλάλησεν αὐτοῖς· 'Ομοία ἔστιν ἡ  
 βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ<sup>1</sup>  
 ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἔως οὐ  
 ἐξυμάθῃ ὅλον. 34<sup>ο</sup> Ταῦτα πάντα ἐλάλησεν ὁ  
 Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς  
 παραβολῆς οὐκ ἐλάλει αὐτοῖς· 35<sup>ο</sup> ὅπως πληρ-  
 οθῇ τὸ ῥῆθὲν διὰ τοῦ προφήτου, λέγοντος·  
 'Ανοιξῷ ἐν παραβολαῖς τὸ στόμα μου· ἐρεύξ-  
 ομαι κεκρυμμένα ἀπὸ καταβολῆς κόσμου.  
 36<sup>ο</sup> Τότε ἀφεὶς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν  
 ὁ Ἰησοῦς· καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ<sup>2</sup>  
 αὐτοῦ, λέγοντες· Φράσον ἡμῖν τὴν παραβολὴν  
 τῶν ζιζανίων τοῦ ἀγροῦ. 37<sup>ο</sup> Ο δὲ ἀποκριθεὶς  
 εἶπεν αὐτοῖς· 'Ο σπείρων τὸ καλὸν σπέρμα,  
 ἔστιν ὁ υἱὸς τοῦ ἀνθρώπου· 38<sup>ο</sup> δὲ ἀγρὸς,  
 ἔστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί<sup>3</sup>  
 εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια

εἰσὶν οἱ νιὸι τοῦ πονηροῦ· <sup>39</sup>ό δὲ ἔχθρὸς ὁ σπείρας αὐτὰ ἔστιν ὁ διάβολος· δὲ θερισμὸς συντέλεια τοῦ αἰώνος ἔστιν οἱ δὲ θερισταὶ ἄγγελοι εἰσιν. <sup>40</sup>Ωσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται· οὐτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰώνος τούτου. <sup>41</sup>Αποστελεῖ ὁ νιὸς τοῦ ἀνθρώπου τοὺς ἄγγελους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν <sup>42</sup>καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων. <sup>43</sup>Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Οἱ ἔχων ὅτα ἀκούειν ἀκούετω. <sup>44</sup>Πάλιν ὁμοία ἔστιν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, δν εὑρὼν ἀνθρωπος ἔκρυψε, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον. <sup>45</sup>Πάλιν ὁμοία ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας. <sup>46</sup>Εὑρὼν δὲ ἔνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἤγόρασεν αὐτόν. <sup>47</sup>Πάλιν ὁμοία ἔστιν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ. <sup>48</sup>Ην, δτε ἐπληρώθη,

ἀναβιβάσαντες ἐπὶ τὸν αἰγαλὸν, καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. <sup>49</sup>Οὗτοι ἔσται ἐν τῷ συντελείᾳ τοῦ αἰώνος ἔξελεύσονται οἱ ἄγγελοι, καὶ ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων <sup>50</sup>καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>51</sup>Λέγει αὐτοῖς ὁ Ἰησοῦς· Συνήκατε ταῦτα πάντα; Λέγουσιν αὐτῷ· Ναὶ, Κύριε. <sup>52</sup>Ο δὲ εἶπεν αὐτοῖς· Διὰ τούτο πᾶς γραμματεὺς, μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν, δομοίος ἔστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἔκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά. <sup>53</sup>ΚΑΙ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

<sup>54</sup>Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν ὥστε ἐκπλήττεσθαι αὐτοὺς, καὶ λέγειν· Πόθεν τούτῳ ἡ·σοφία αὕτη καὶ αἱ δυνάμεις; <sup>55</sup>Οὐχ οὐτός ἔστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος, καὶ Ἰωσῆς, καὶ Σίμων, καὶ Ἰούδας; <sup>56</sup>καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; πόθεν οὖν τούτῳ ταῦτα πάντα; <sup>57</sup>καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.

‘Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ, καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. <sup>58</sup>Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

CHAP. XIV. <sup>1</sup>Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ Τετράρχης τὴν ἀκοὴν Ἰησοῦ. <sup>2</sup>Καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. <sup>3</sup>Ο γάρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν αὐτὸν, καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρώδιαδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. <sup>4</sup>Ἐλεγε γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν αὐτήν. <sup>5</sup>Καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν δχλον, διὰ τοῦτο ὁ προφήτην αὐτὸν εἶχον. <sup>6</sup>Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὡρχήσατο ἡ θυγάτηρ τῆς Ἡρώδιαδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρώδῃ· Τίθεν μεθ’ ὅρκου ὡμολόγησεν αὐτῇ δοῦναι, δὲ ἐλύτησηται. <sup>8</sup>Η δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὡδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ. <sup>9</sup>Καὶ ἐλυπήθη ὁ βασιλεὺς διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσε δοθῆναι. <sup>10</sup>Καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. <sup>11</sup>Καὶ ἡνέχθη ἡ κεφαλὴ αὐτοῦ

ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἦνεγκε τῇ μητρὶ αὐτῆς. <sup>12</sup>Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπίγγειλαν τῷ Ἰησοῦ. <sup>13</sup>Καὶ ἀκούσας ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἴδιαν καὶ ἀκούσαντες οἱ ὅχλοις ἡκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

<sup>14</sup>ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς εἶδε πολὺν ὅχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς, καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν. <sup>15</sup>Οψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ἔρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἡδη παρῆλθεν· ἀπόλυσον τοὺς ὅχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. <sup>16</sup>Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν. <sup>17</sup>Οἱ δὲ λέγουσιν αὐτῷ· Οὐκ ἔχομεν ὥδε εἰ μὴ πέντε ἄρτους καὶ δύο ἵχθύας· <sup>18</sup>ο δὲ εἶπε· Φέρετέ μοι αὐτοὺς ὥδε. <sup>19</sup>Καὶ κελεύσας τοὺς ὅχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἵχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν, εὐλόγησε· καὶ κλάσας ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους, οἱ δὲ μαθηταὶ τοῖς ὅχλοις. <sup>20</sup>Καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν, καὶ ἦραν

τὸ περισσεῦον τῶν κλασμάτων, δώδεκα κοφίνους πλήρεις. <sup>21</sup>Οἱ δὲ ἐσθίοντες ἡσαν ἄνδρες ὥσει πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.

22Καὶ εὐθέως ἡνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ὅως οὐ ἀπολύσῃ τοὺς δχλους. <sup>23</sup>Καὶ ἀπολύσας τοὺς δχλους ἀνέβη εἰς τὸ δρος κατ' ιδίαν προσεύξασθαι. Ὁψίας δὲ γενομένης, μόνος ἦν ἐκεῖ. <sup>24</sup>Τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων ἦν γάρ ἐναντίος ὁ ἄνεμος. <sup>25</sup>Τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς, περιπατῶν ἐπὶ τῆς θαλάσσης. <sup>26</sup>Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα ἐταράχθησαν, λέγοντες· "Οτι φάντασμά ἔστι· καὶ ἀπὸ τοῦ φόβου ἔκραξαν. <sup>27</sup>Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων· Θαρσεῖτε· ἐγώ εἰμι· μὴ φοβεῖσθε. <sup>28</sup>Αποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπε· Κύριε, εἰ σὺ εἰ, κελευσόν με πρὸς σε ἐλθεῖν ἐπὶ τὰ ὕδατα. <sup>29</sup>Ο δὲ εἶπεν· Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ἐλθεῖν πρὸς τὸν Ἰησοῦν. <sup>30</sup>Βλέπων δὲ τὸν ἄνεμον ἵσχυρὸν ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε, λέγων· Κύριε, σῶσόν με.

31 Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὁλιγό-  
πιστε, εἰς τί ἁδίστασας; 32 Καὶ ἐμβάντων  
αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος.  
33 Οἱ δὲ ἐν τῷ πλοιῷ ἐλθόντες προσεκύνησαν αὐτῷ,  
λέγοντες· Ἀληθῶς Θεοῦ γένος εἶ.

34 Καὶ διαπεράσαντες ἥλθον εἰς τὴν γῆν  
Γεννησαρέτ. 35 Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες  
τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν  
περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ  
πάντας τοὺς κακῶς ἔχοντας. 36 Καὶ παρ-  
εκάλοντας αὐτὸν, ἵνα μόνον ἄψωνται τοῦ κρασ-  
πέδου τοῦ ἴματίου αὐτοῦ· καὶ ὅσοι ἤψαντο,  
διεσώθησαν.

**CHAP. XXV.** 1 ΤΟΤΕ προσέρχονται τῷ Ἰησοῦ  
οἱ ἀπὸ Ἱεροσολύμων Γραμματεῖς καὶ Φαρ-  
ισαῖοι, λέγοντες· 2 Διατί οἱ μαθηταὶ σου παρα-  
βαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων;  
οὐ γάρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν ἄρτον  
ἐσθίωσιν. 3 Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς·  
Διατί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ  
Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; 4 Ο γάρ Θεὸς  
ἐνετείλατο, λέγων· Τίμα τὸν πατέρα καὶ τὴν  
μητέρα· καὶ· Ὁ κακολογῶν πατέρα ἢ μητέρα  
θανάτῳ τελευτάτῳ. 5 Τμεῖς δὲ λέγετε· Ὅς  
Δι εἴπη τῷ πατρὶ ἢ τῇ μητρὶ· Δῶρον, δὲ ἐὰν

ἔξ ἔμοῦ ὠφεληθῆς· καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ, ή τὴν μητέρα αὐτοῦ— <sup>6</sup>καὶ ἡκυρώσατε τὴν ἐντολὴν τοῦ Θεοῦ, διὰ τὴν παράδοσιν ὑμῶν. <sup>7</sup>Τποκριταὶ, καλῶς προεφήτευσε περὶ ὑμῶν Ἡσαῖας, λέγων <sup>8</sup>Ο λαὸς οὗτος τοῖς χείλεσβ με τιμᾶ, ή δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἔμοῦ. <sup>9</sup>Μάτην δὲ σέβονταί με διδάσκοντες διδασκαλίας ἐντάλματα ἄνθρωπων. <sup>10</sup>Καὶ προσκαλεσάμενος τὸν ὅχλον εἶπεν αὐτοῖς, Ἀκούετε καὶ συνίετε. <sup>11</sup>Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον· ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τούτο κοινοῖ τὸν ἄνθρωπον. <sup>12</sup>Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ, εἶπον αὐτῷ· Οἴδας, ὅτι οἱ Φαρισαῖοι, ἀκούσαντες τὸν λόγον, ἐσκανδαλίσθησαν; <sup>13</sup>Ο δὲ ἀποκριθεὶς εἶπε· Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζώθήσεται. <sup>14</sup>Αφετε αὐτούς· ὁδηγοὶ εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἔὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται. <sup>15</sup>Αποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην. <sup>16</sup>Ο δὲ Ἰησοῦς εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἔστε; <sup>17</sup>Οὕπω νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; <sup>18</sup>τὰ δὲ

ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἔξερχεται, κάκεῦνα κοινοὶ τὸν ἄνθρωπον. <sup>19</sup>Ἐκ γὰρ τῆς καρδίας ἔξερχονται διαλογισμοὶ πονηροὶ, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαὶ, ψευδομαρτυρίαι, βλασφημίαι. <sup>20</sup>Ταῦτά ἔστι τὰ κοινοῦντα τὸν ἄνθρωπον τὸ δὲ ἀνίπτοις χερσὶ φαγεῖν οὐ κοινοὶ τὸν ἄνθρωπον.

<sup>21</sup>ΚΑΙ ἔξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. <sup>22</sup>Καὶ ἴδού, γυνὴ Χαναναία ἀπὸ τῶν ὄρλων ἐκείνων ἔξελθοῦσα ἐκραύγασεν αὐτῷ λέγουσα· Ἐλέησόν με, Κύριε, σιε Δαβὶδ, ἡ θυγάτηρ μου κακῶς δαιμονίζεται. <sup>23</sup>Ο δὲ οὐκ ἀπεκρίθη αὐτῇ λόγουν. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤρωτων αὐτὸν, λέγοντες· Ἀπόλυσον αὐτὴν, δτι κράζει ὅπισθεν ἡμῶν. <sup>24</sup>Ο δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστάλην εὶ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. <sup>25</sup>Η δὲ ἐλθοῦσα προσεκύνει αὐτῷ, λέγουσα· Κύριε, βοήθει μοι. <sup>26</sup>Ο δὲ ἀποκριθεὶς εἶπεν Οὐκ ἔστι καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων, καὶ βαλεῖν τοῖς κυναρίοις. <sup>27</sup>Η δὲ εἶπε· Ναι, Κύριε· καὶ γὰρ τὰ κυνάρια ἔσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. <sup>28</sup>Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ· Ω γύναι, μεγάλη σου ἡ πίστις·

γενηθήτω σοι ὡς θέλεις. Καὶ ἵαθη ἡ θυγάτηρ  
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθε παρὰ  
τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς  
τὸ δρος ἐκάθητο ἐκεῖ. 30 Καὶ προσῆλθον αὐτῷ  
δχλοις πολλοὶ, ἔχοντες μεθ' ἑαυτῶν χωλοὺς,  
τυφλοὺς, κωφοὺς, κυλλοὺς, καὶ ἐτέρους πολλούς·  
καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας  
τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς. 31 ὥστε  
τοὺς δχλούς θαυμάσαι βλέποντας κωφοὺς  
λαλοῦντας, κυλλοὺς ὑγιεῖς, χωλοὺς περι-  
πατοῦντας, καὶ τυφλοὺς βλέποντας· καὶ ἐδόξ-  
ασαν τὸν Θεὸν Ἰσραὴλ. 32 Ο δὲ Ἰησοῦς  
προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπε·  
Σπλαγχνίζομαι ἐπὶ τὸν δχλον, δτι ἡδη ἡμέραι  
τρεῖς προσμένουσί μοι, καὶ οὐκ ἔχουσι τί<sup>1</sup>  
φάγωσι· καὶ ἀπολῦσαι αὐτοὺς νήστεις οὐ  
θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ. 33 Καὶ  
λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Πόθεν ἡμῖν  
ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι, ὥστε χορτάσαι  
δχλον τοσοῦτον; 34 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς·  
Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον· Ἐπτὰ, καὶ  
ὸλίγα ἰχθύδια. 35 Καὶ ἐκέλευσε τοῖς δχλοῖς  
ἀναπεσεῖν ἐπὶ τὴν γῆν. 36 Καὶ λαβὼν τοὺς  
ἐπτὰ ἄρτους καὶ τοὺς ἰχθύας, εὐχαριστήσας,  
ἐκλασε, καὶ ἔδωκε τοῖς μαθηταῖς αὐτοῦ· οἱ δὲ

μαθηταὶ τῷ δχλῷ. <sup>37</sup>Καὶ ἔφαγον πάντες, καὶ ἔχορτάσθησαν· καὶ ὥραν τὸ περισσεύον τῶν κλασμάτων, ἐπτὰ σπυρίδας πλήρεις. <sup>38</sup>Οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι ἄνδρες, χωρὶς γυναικῶν καὶ παιδίων. <sup>39</sup>Καὶ ἀπολύσας τοὺς δχλους ἀνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.

**CHAP. XVI.** <sup>1</sup>ΚΑΙ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι, πειράζοντες, ἐπηρώτησαν αὐτὸν σημείου ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς. <sup>2</sup>Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁψίας γενομένης, λέγετε· Εὐδία· πυρράζει γὰρ ὁ οὐρανός· <sup>3</sup>καὶ πρωτὸς Σήμερον χειμών· πυρράζει γὰρ στυγνάζων ὁ οὐρανός. <sup>4</sup>Τποκριταὶ, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε; <sup>5</sup>Γενεὰ πονηρὰ καὶ μοιχαλὶς σημείου ἐπιζητεῖ· καὶ σημείου οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. Καὶ καταλιπὼν αὐτοὺς ἀπῆλθε.

<sup>6</sup>Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. <sup>7</sup>Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. <sup>8</sup>Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· Ὅτι ἄρτους οὐκ ἐλάβομεν. <sup>9</sup>Γνοὺς δὲ ὁ

Ίησοῦς εἶπεν Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλυγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε; <sup>9</sup>Οὕπω νοεῖτε, οὐδὲ μυημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων, καὶ πόσους κοφίνους ἐλάβετε; <sup>10</sup>Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων, καὶ πόσας σπυρίδας ἐλάβετε; <sup>11</sup>Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν, προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων; <sup>12</sup>Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

<sup>13</sup>Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἡρώτα τοὺς μαθητὰς αὐτοῦ, λέγων Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; <sup>14</sup>Οἱ δὲ εἶπον Οἱ μὲν, Ἰωάννην τὸν Βαπτιστήν ἄλλοι δὲ, Ἡλίαν ἔτεροι δὲ, Ἰερεμίαν, ἢ ἔνα τῶν προφητῶν. <sup>15</sup>Λέγει αὐτοῖς· Τμεῖς δὲ τίνα με λέγετε εἶναι; <sup>16</sup>Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. <sup>17</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων Βαρ Ιωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψε σοι, ἀλλ' ὁ πατήρ μου, ὁ ἐν τοῖς οὐρανοῖς. <sup>18</sup>Κάγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ

πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ἄδου οὐ κατισχύσουσιν αὐτῆς. <sup>19</sup>Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρανῶν καὶ ὃ ἐὰν δῆσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. <sup>20</sup>Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν, ὅτι αὐτός ἔστιν ὁ Χριστός. <sup>21</sup>Απὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκταυθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. <sup>22</sup>Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ, λέγων· "Ιλεώς σοι Κύριε· οὐ μὴ ἔσται σοι τοῦτο. <sup>23</sup>Ο δὲ στραφεὶς εἶπε τῷ Πέτρῳ· "Τπαγε ὅπίσω μου, Σατανᾶ· σκάνδαλόν μου εἶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων. <sup>24</sup>ΤΟΤΕ ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὅπίσω μου ἐλθεῖν, ἀπαριησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω οἱ. <sup>25</sup>Ος γὰρ ἀν θέλη τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· δις δ' ἀν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὑρήσει αὐτήν. <sup>26</sup>Τί γὰρ ὡφελεῖται ἀνθρωπος,

έλαν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιώθη; ή τί δώσει ἀνθρώπος ἀντ-άλλαγμα τῆς φυχῆς αὐτοῦ; <sup>27</sup> Μέλλει γάρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. <sup>28</sup> Αμὴν λέγω ὑμῖν, εἰσὶ τινες τῶν ὡδε ἐστώτων, οἵτινες οὐ μὴ γεύσωνται θανάτου, ἔως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἔρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

CHAPTER XVII. <sup>1</sup> Καὶ μεθ' ἡμέρας ἐξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον, καὶ Ἰάκωβον, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ· καὶ ἀναφέρει αὐτοὺς εἰς ὅρος ὑψηλὸν κατ' ἴδιαν. <sup>2</sup> Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος· τὰ δὲ ἴματα αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. <sup>3</sup> Καὶ ἴδον, ὥφθησαν αὐτοῖς Μωσῆς καὶ Ἡλίας μετ' αὐτοῦ συλλαλοῦντες. <sup>4</sup> Αποκριθεὶς δὲ ὁ Πέτρος εἶπε τῷ Ἰησοῦ· Κύριε, καλόν ἐστιν ἡμᾶς ὡδε εἶναι εἰ θέλεις, ποιήσωμεν ὡδε τρεῖς σκηνὰς, σοὶ μίαν, καὶ Μωσῆ μίαν, καὶ μίαν Ἡλίᾳ. <sup>5</sup> Ετι αὐτοῦ λαλοῦντος, ἴδον, νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς· καὶ ἴδον, φωνὴ ἐκ τῆς νεφέλης, λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, ἐν φῂ εὐδόκησα· αὐτοῦ ἀκούετε.

6 Καὶ ἀκούσαντες οἱ μαθηταὶ, ἐπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα.  
 7 Καὶ προσελθὼν ὁ Ἰησοῦς ἤψατο αὐτῶν, καὶ εἶπεν· Ἔγέρθητε, καὶ μὴ φοβεῖσθε. 8 Ἐπάρ-  
 αυτες δὲ τοὺς ὄφθαλμοὺς αὐτῶν οὐδένα εἶδον,  
 εἰ μὴ τὸν Ἰησοῦν μόνον. 9 Καὶ καταβαίνονταν  
 αὐτῶν ἐκ τοῦ δρους, ἐνετείλατο αὐτοῖς ὁ  
 Ἰησοῦς, λέγων· Μηδενὶ εἴπητε τὸ δραμα, ἕως  
 οὐ ὁ νιὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.  
 10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ,  
 λέγοντες· Τί οὖν οἱ Γραμματεῖς λέγουσιν, ὅτι  
 Ἡλίαν δεῖ ἐλθεῖν πρῶτον; 11 Ο δὲ Ἰησοῦς  
 ἀποκριθεὶς εἶπεν αὐτοῖς· Ἡλίας μὲν ἔρχεται  
 πρῶτον, καὶ ἀποκαταστήσει πάντα. 12 Λέγω  
 δὲ ὑμῖν, ὅτι Ἡλίας ἥδη ἥλθε, καὶ οὐκ ἐπ-  
 ἔρωσαν αὐτὸν, ἀλλ' ἐποίησαν ἐν αὐτῷ, δσα  
 ἥθέλησαν οὕτω καὶ ὁ νιὸς τοῦ ἀνθρώπου  
 μέλλει πάσχειν ὑπ' αὐτῶν. 13 Γότε συνῆκαν  
 οἱ μαθηταὶ, ὅτι περὶ Ἰωάννου τοῦ Βαπτιστοῦ  
 εἶπεν αὐτοῖς.

14 ΚΑΙ ἐλθόντων αὐτῶν πρὸς τὸν δχλον,  
 προσῆλθεν αὐτῷ ἄνθρωπος, γονυπετών αὐτὸν,  
 15 καὶ λέγων· Κύριε, ἐλέησόν μου τὸν νιόν, ὅτι  
 σεληνιάζεται, καὶ κακῶς πάσχει· πολλάκις  
 γὰρ πίπτει εἰς τὸ πῦρ, καὶ πολλάκις εἰς τὸ  
 ὑδωρ. 16 Καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς

σου, καὶ οὐκ ἡδυνήθησαν αὐτὸν θεραπεῦσαι.  
 17 Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὡ γενεὰ  
 ἀπιστος καὶ διεστραμμένη ἔως πότε ἔσομαι  
 μεθ' ὑμῶν; ἔως πότε ἀγέξομαι ὑμῶν; φέρετέ  
 μοι αὐτὸν ὥδε. 18 Καὶ ἐπετίμησεν αὐτῷ ὁ  
 Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον  
 καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.  
 19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ  
 κατ' ἴδιαν εἶπον Διατί ἡμεῖς οὐκ ἡδυνήθημεν  
 ἐκβαλεῖν αὐτό; 20 Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς·  
 Διὰ τὴν ἀπιστίαν ὑμῶν ἀμὴν γάρ λέγω ὑμῖν,  
 ἐὰν ἔχητε πίστιν ὡς κόκκου σινάπεως, ἐρεῖτε  
 τῷ δρει τούτῳ· Μετάβηθι ἐντεῦθεν ἐκεῖ, καὶ  
 μεταβήσεται· καὶ οὐδὲν ἀδυνατήσει ὑμῖν.  
 21 Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν  
 προσευχῇ καὶ νηστείᾳ.

22 Ἀναστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ, εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μέλλει ὁ νιὸς  
 τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀν-  
 θρώπων. 23 Καὶ ἀποκτενοῦσιν αὐτόν· καὶ τῇ  
 τρίτῃ ἡμέρᾳ ἐγερθήσεται. Καὶ ἐλυπήθησαν  
 σφόδρα.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοῦμ,  
 προσῆλθον οἱ τὰ διδραχμα λαμβάνοντες τῷ  
 Πέτρῳ, καὶ εἶπον· Ὁ διδάσκαλος ὑμῶν οὐ  
 τελεῖ τὰ διδραχμα; Λέγει· Ναί. 25 Καὶ δτε

εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων· Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἡ κῆνσον; ἀπὸ τῶν οὐών αὐτῶν, ἡ ἀπὸ τῶν ἀλλοτρίων; <sup>26</sup>Λέγει αὐτῷ ὁ Πέτρος· Ἀπὸ τῶν ἀλλοτρίων. <sup>27</sup>Ἐφη αὐτῷ ὁ Ἰησοῦς· Ἀραγε ἐλεύθεροι εἰσιν οἱ οὐίοι. <sup>28</sup>Ινα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἵχθυν ἀρού, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εύρησεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

CHAP. XVIII. <sup>1</sup>EN ἐκείνη τῇ ᾥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες· Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; <sup>2</sup>Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστησεν αὐτὸν ἐν μέσῳ αὐτῶν, <sup>3</sup>καὶ εἶπεν· Ἐμὴν λέγω ὑμῖν ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>4</sup>Οστις οὖν ταπεινώσῃ ἔαντὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. <sup>5</sup>Καὶ δειπνοῦ ἐὰν δέξηται παιδίον τοιούτον ἐν ἐπὶ τῷ δυνάματί μου, ἐμὲ δέχεται. <sup>6</sup>Ος δὲ ἀν σκανδαλίσῃ ἔνα τῶν μικρῶν τούτων τῶν πιστεύοντων εἰς ἐμὲ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ

μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῆ ἐν τῷ πελάγει τῆς θαλάσσης. <sup>7</sup>Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι’ οὐ τὸ σκάνδαλον ἔρχεται. <sup>8</sup>Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ, καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. <sup>9</sup>Καὶ εἰ ὁ ὄφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὄφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέειναν τοῦ πυρός. <sup>10</sup>Οράτε, μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ πιντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. <sup>11</sup>Ηλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. <sup>12</sup>Τι ὑμῖν δοκεῖ; ἐὰν γένηται τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῆ ἐν ἑξ αὐτῶν· οὐχὶ, ἀφεὶς τὰ ἐννεηκονταεννέα ἐπὶ τὰ δρη, πορευθεὶς ζητεῖ τὸ πλανώμενον; <sup>13</sup>καὶ ἐὰν γένηται εὑρεῖν αὐτὸν, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ’ αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐννεηκονταεννέα, τοῖς μὴ πεπλαν-

ημένοις. <sup>14</sup>Οὗτος οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἰς τῶν μικρῶν τούτων. <sup>15</sup>Ἐὰν δὲ ἀμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὑπαγε, ἐλεγξον αὐτὸν μεταξύ σου καὶ αὐτοῦ μόνου. <sup>16</sup>Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἔνα ἥ δύο· ἵνα ἐπὶ στόματος δύο μαρτύρων ἡ τριῶν σταθῇ πᾶν ῥῆμα. <sup>17</sup>Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἔθνικὸς καὶ ὁ τελώνης. <sup>18</sup>Αμὴν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. <sup>19</sup>Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος, οὐ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου, τοῦ ἐν οὐρανοῖς· <sup>20</sup>οὐ γάρ εἰσι δύο ἡ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

<sup>21</sup>ΤΟΤΕ προσελθὼν αὐτῷ ὁ Πέτρος εἶπε· Κύριε, ποσάκις ἀμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἔως ἐπτάκις; <sup>22</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι ἔως ἐπτάκις, ἀλλ' ἔως ἐβδομηκοντάκις ἐπτά. <sup>23</sup>Διὰ τοῦτο

ώμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ  
βασιλεῖ, δις ἡθέλησε συνάραι λόγον μετὰ τῶν  
δούλων αὐτοῦ. <sup>24</sup>Αρξαμένου δὲ αὐτοῦ συν-  
αίρειν, προσηνέχθη αὐτῷ εἰς ὄφειλέτης μυρίων  
ταλάντων. <sup>25</sup>Μὴ ἔχοντος δὲ αὐτοῦ ἀποδούναι,  
ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ  
τὴν γυναικαν αὐτοῦ, καὶ τὰ τέκνα, καὶ πάντα  
ὅσα εἶχε, καὶ ἀποδοθῆναι. <sup>26</sup>Πεσὼν οὖν ὁ  
δούλος προσεκύνει αὐτῷ, λέγων· Κύριε, μακρο-  
θύμησον ἐπ' ἐμοὶ, καὶ πάντα σοι ἀποδώσω.  
27Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου  
ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφῆκεν  
αὐτῷ. <sup>28</sup>Ἐξελθὼν δὲ ὁ δούλος ἐκείνος εὗρεν  
ἔνα τῶν συνδούλων αὐτοῦ, δις ὄφειλεν αὐτῷ  
ἐκατὸν δηνάριαν καὶ κρατήσας αὐτὸν ἔπινυγε,  
λέγων· Ἀπόδοσ μοι εἴ τι ὄφειλεις. <sup>29</sup>Πεσὼν  
οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν,  
λέγων· Μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα  
ἀποδώσω σοι. <sup>30</sup>Ο δὲ οὐκ ἡθελεν· ἀλλὰ ἀπ-  
ελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἔως οὐ ἀπο-  
δῷ τὸ ὄφειλόμενον. <sup>31</sup>Ιδόντες δὲ οἱ σύνδουλοι  
αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα·  
καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν  
πάντα τὰ γενόμενα. <sup>32</sup>Τότε προσκαλεσάμενος  
αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· Δοῦλε  
πονηρὲ, πᾶσαν τὴν ὄφειλὴν ἐκείνην ἀφῆκά

σοι, ἐπεὶ παρεκάλεσάς με<sup>33</sup> οὐκ ἔδει καὶ σε ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγώ σε ἡλέησα; <sup>34</sup> καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὐ ἀποδῷ πᾶν τὸ ὄφειλόμενον αὐτῷ. <sup>35</sup> Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἔκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

**CHAPTER. XIX.** <sup>1</sup> Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἤλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. <sup>2</sup> Καὶ ἤκολούθησαν αὐτῷ δῦχοι πολλοί· καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ. <sup>3</sup> ΚΑΙ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ· Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναικαν αὐτοῦ κατὰ πᾶσαν αἰτίαν; <sup>4</sup> Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπὸ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; <sup>5</sup> καὶ εἶπεν· "Εὐεκεν τούτου καταλείψει ἀνθρωπὸς τὸν πατέρα καὶ τὴν μητέρα, καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν" <sup>6</sup> ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· δο οὖν ὁ Θεὸς συνέζευξεν, ἀνθρωπὸς μὴ χωριζέτω. <sup>7</sup> Λέγουσιν αὐτῷ· Τί οὖν Μωσῆς ἐνετείλατο δοῦναι

βιβλίον ἀποστασίου, καὶ ἀπολύσαι αὐτήν ;  
 8 Λέγει αὐτοῖς "Οτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναικας ὑμῶν ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω. 9 Λέγω δὲ ὑμῖν, ὅτι διὸ ἀν ἀπολύσῃ τὴν γυναικα αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχάται· καὶ δ ἀπολελυμένην γαμήσας μοιχάται. 10 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμήσαι. 11 Ο δὲ εἶπεν αὐτοῖς· Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἱς δέδοται. 12 Εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. 'Ο δυνάμενος χωρεῖν χωρείτω.

13 Τότε προσηνέχθη αὐτῷ παιδία, ἵνα τὰς χεῖρας ἐπιθῆ αὐτοῖς, καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 Ο δὲ Ἰησοῦς εἶπεν· "Ἄφετε τὰ παιδία, καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 15 Καὶ ἐπιθεὶς αὐτοῖς τὰς χεῖρας ἐπορεύθη ἐκεῖθεν. 16 Καὶ ἴδού εἰς προσελθών εἶπεν αὐτῷ· Διδάσκαλε ὥγαθὲ, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰών-

ιων; <sup>17</sup>Ο δὲ εἶπεν αὐτῷ· Τί με ἐρωτᾶς περὶ τοῦ ἀγαθοῦ; εἰς ἐστιν ὁ ἀγαθός· εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς. <sup>18</sup>Λέγει αὐτῷ· Ποίας; ὁ δὲ Ἰησοῦς εἶπε· Τό· Οὐ φονεύσεις· Οὐ μοιχεύσεις· Οὐ κλέψεις· Οὐ ψευδομαρτυρίσεις. <sup>19</sup>Τίμα τὸν πατέρα καὶ τὴν μητέρα· καὶ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. <sup>20</sup>Λέγει αὐτῷ ὁ νεανίσκος· Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητος μου· τί ἔτι ὑστερῶ; <sup>21</sup>Ἐφη αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις τέλειος εἶναι, ὑπαγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι. <sup>22</sup>Ακούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά. <sup>23</sup>Ο δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· Ἐμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. <sup>24</sup>Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. <sup>25</sup>Ακούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα, λέγοντες· Τίς ἄρα δύναται σωθῆναι; <sup>26</sup>Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά. <sup>27</sup>ΤΟΤΕ

ἀποκριθεὶς ὁ Πέτρος, εἶπεν αὐτῷ· Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἡκολουθήσαμέν σοι· τὸ ἄρα ἔσται ἡμῖν; <sup>28</sup>Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. <sup>29</sup>Καὶ πάς, ὃς ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ γυναῖκα ἢ τέκνα ἢ ἀγροὺς ἔνεκεν τοῦ ὀνόματός μου, ἐκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. <sup>30</sup>Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

**CHAPTER XX.** <sup>1</sup>Ομοία γάρ ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἔξελθεν ἄμα πρωτὸν μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. <sup>2</sup>Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ· <sup>3</sup>καὶ ἔξελθων περὶ τρίτην ὥραν εἶδεν ἄλλους ἔστωτας ἐν τῇ ἀγορᾷ ἀργούς· <sup>4</sup>κάκείνοις εἶπεν· Τπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα· καὶ δὲ ἐὰν γένησθε δικαιοιν, δώσω ὑμῖν. <sup>5</sup>Οἱ δὲ ἀπῆλθον. Πάλιν ἔξελθων περὶ ἕκτην καὶ ἐννάτην ὥραν ἐποίησεν ὡσαύτως. <sup>6</sup>Περὶ δὲ

τὴν ἐνδεκάτην ὥραν ἐξελθὼν εὗρεν ἄλλους  
ἐστῶτας, καὶ λέγει αὐτοῖς· Τί ὁδε ἐστήκατε  
δλην τὴν ἡμέραν ἀργοί; <sup>7</sup>Λέγουσιν αὐτῷ·  
"Οτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς·  
"Τπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ, ὃ  
ἔλαν ἡ δίκαιον, λήψεσθε. <sup>8</sup>Οψίας δὲ γεν-  
ομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ  
ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας καὶ  
ἀπόδοσ αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν  
ἔσχατων ἕως τῶν πρώτων. <sup>9</sup>Καὶ ἐλθόντες οἱ  
περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.  
10<sup>ο</sup>Ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν, ὅτι πλείονα  
λήψονται· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δηνάριον.  
11Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσ-  
πότου, <sup>12</sup>λέγοντες· "Οτι οὐτοι οἱ ἔσχατοι μίαν  
ὥραν ἐποίησαν, καὶ ἵσους ἡμῖν αὐτοὺς ἐποί-  
ησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας,  
καὶ τὸν καύσωνα. <sup>13</sup>Ο δὲ ἀποκριθεὶς εἶπεν ἐνὶ  
αὐτῶν· Ἐταῖρε· οὐκ ἀδικῶ σε· οὐχὶ δηναρίου  
συνεφώνησάς μοι; <sup>14</sup>Ἄρον τὸ σὸν, καὶ ὑπαγε-  
θέλω δὲ τούτῳ τῷ ἔσχατῳ δοῦναι ὡς καὶ σοι.  
15<sup>ο</sup>Η οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς  
ἔμοις; ἡ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι  
ἐγὼ ἀγαθός εἰμι; <sup>16</sup>Οὕτως ἔσονται οἱ ἔσχατοι  
πρῶτοι· καὶ οἱ πρῶτοι ἔσχατοι πολλοὶ γάρ  
εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί.

17 ΚΑΙ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβε τοὺς δώδεκα μαθητὰς κατ' ἵδιαν ἐν τῇ ὁδῷ, καὶ εἶπεν αὐτοῖς· 18 Ἰδοὺ, ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ νιὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι καὶ κατακρινοῦσιν αὐτὸν· θανάτῳ, 19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγώσαι καὶ σταυρώσαι· καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.

20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς, προσκυνοῦσα, καὶ αἰτοῦσά τι παρ' αὐτοῦ. 21 Ὁ δὲ εἶπεν αὐτῇ· Τί θέλεις; λέγει αὐτῷ· Εἰπὲ, ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἑξ εὐώνυμων σου ἐν τῇ βασιλείᾳ σου. 22 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον, δὲ γὰρ μέλλω πίνειν; Λέγουσιν αὐτῷ· Δυνάμεθα. 23 Καὶ λέγει αὐτοῖς· Τὸ μὲν ποτήριόν μου πίεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἑξ εὐώνυμων μου οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἱς ἡτοίμασται ὑπὸ τοῦ πατρός μου. 24 Καὶ ἀκούσαντες οἱ δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 25 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν· Οἴδατε ὅτι οἱ ἀρχούντες τῶν ἔθνῶν κατακυριεύουσιν αὐτῶν, καὶ

οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. <sup>26</sup>Οὐχ οὕτως ἔσται ἐν ὑμῖν ἀλλ', διὰ ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος. <sup>27</sup>καὶ, διὰ ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος. <sup>28</sup>ἄσπερ ὁ νιὸς τοῦ ἀνθρώπου οὐκ ἡλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>29</sup>Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχώ, ἡκολούθησεν αὐτῷ ὅχλος πολύς. <sup>30</sup>Καὶ ἵδού, δύο τυφλοὶ καθίμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, νιὸς Δαβὶδ. <sup>31</sup>Ο δὲ ὅχλος ἐπετίμησεν αὐτοῖς, ὡνα σιωπήσωσιν. Οἱ δὲ μεῖζον ἔκραζον, λέγοντες· Ἐλέησον ἡμᾶς, Κύριε, νιὸς Δαβὶδ. <sup>32</sup>Καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς, καὶ εἶπε· Τί θέλετε ποιήσω ὑμῖν; <sup>33</sup>Λέγοντες αὐτῷ· Κύριε, ὡνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. <sup>34</sup>Σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἡκολούθησαν αὐτῷ.

CHAP. XXI. <sup>1</sup>ΚΑΙ ὅτε ἤγγισαν εἰς Ἱερόσολυμα καὶ ἡλθον εἰς Βηθφαγῆ πρὸς τὸ ὅρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητὰς, <sup>2</sup>λέγων αὐτοῖς· Πορεύθητε εἰς τὴν κώσην τὴν ἀπέναντι ὑσῶν καὶ εὐθέως εὑρ-

ἥσετε δνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. <sup>3</sup>Καὶ έάν τις ὑμῖν εἴπη τι, ἐρεθτε, ὅτι ὁ Κύριος αὐτῶν χρείαν ἔχει εὐθέως δὲ ἀποστέλλει αὐτούς. <sup>4</sup>Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ρῆθὲν διὰ τοῦ προφήτου, λέγοντος <sup>5</sup>Εἴπατε τῇ θυγατρὶ Σιών· Ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πρᾶτς, καὶ ἐπιβεβηκὼς ἐπὶ δνον καὶ πῶλον σιδὸν ὑποζυγίον. <sup>6</sup>Πορε υθέντες δὲ οἱ μαθηταὶ, καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς, ἤγαγον τὴν δνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἴμάτια αὐτῶν, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. <sup>7</sup>Ο δὲ πλεῖσ-τος ὅχλος ἔστρωσαν ἑαυτῶν τὰ ἴμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἔστρωνυσον ἐν τῇ ὁδῷ. <sup>8</sup>Οἱ δὲ ὅχλοι οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον, λέγοντες· Ὡσαννὰ τῷ νἱῷ Δαβὶδ· εὐλογημένος ὁ ἔρχόμενος ἐν ὀνόματι Ὁσιοῦ· Ὡσαννὰ ἐν τοῖς ὑψίστοις. <sup>9</sup>Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα· Τίς ἔστιν οὗτος; <sup>10</sup>Οἱ δὲ ὅχλοι ἔλεγον· Οὗτός ἔστιν Ἰησοῦς ὁ προφήτης ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας. <sup>11</sup>Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἔξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν

τῷ ἵερῷ, καὶ τὰς τραπέζας τῶν κολλύβιστῶν κατέστρεψε, καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς· <sup>13</sup>καὶ λέγει αὐτοῖς· Γέγραπται· Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπῆλαιον ληστῶν. <sup>14</sup>Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἵερῷ, καὶ ἐθεράπευσεν αὐτούς. <sup>15</sup>Ιδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια, ἀ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἵερῷ, καὶ λέγοντας· Ὡσαννὰ τῷ νιῷ Δαβὶδ· ἡγανάκτησαν <sup>16</sup>καὶ εἶπον αὐτῷ· Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· Ναὶ· οὐδέποτε ἀνέγνωτε, ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἷνουν; <sup>17</sup>καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηύλισθη ἐκεῖ.

<sup>18</sup>Πρωᾶς δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασε· <sup>19</sup>καὶ ἴδων συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἥλθεν ἐπ' αὐτὴν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ, εἰ μὴ φύλλα μόνον καὶ λέγει αὐτῇ· Μηκέτι ἐκ σου καρπὸς γένηται εἰς τὸν αἰῶνα. Καὶ ἐξηράνθη παραχρῆμα ἡ συκῆ. <sup>20</sup>Καὶ ἴδόντες οἱ μαθηταὶ ἐθαύμασαν, λέγοντες· Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ; <sup>21</sup>Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ

τῆς συκῆς ποιήσετε, ἀλλὰ καν τῷ ὅρει τούτῳ εἴπητε· "Αρθητι, καὶ βλήθητι εἰς τὴν θάλασσαν· γενήσεται. 22 Καὶ πάντα, δσα ἀν αἵτησητε ἐν τῇ προσευχῇ πιστεύοντες, λήψεσθε.

23 ΚΑΙ ἐλθόντι αὐτῷ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ, λέγοντες· 'Ἐν ποίᾳ ἔξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκε τὴν ἔξουσίαν ταύτην; 24' Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· 'Ἐρωτήσω ὑμᾶς κάγκω λόγον ἔνα, δν ἐὰν εἴπητέ μοι, κάγκω ὑμῖν ἐρώ ἐν ποίᾳ ἔξουσίᾳ ταῦτα ποιῶ. 25 Τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ, ἢ ἐξ ἀνθρώπων; Οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς, λέγοντες· 'Εὰν εἴπωμεν· 'Ἐξ οὐρανοῦ· ἐρεῖ ἡμῖν· Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν δὲ εἴπωμεν· 'Ἐξ ἀνθρώπων· φοβούμεθα τὸν δχλον· πάντες γάρ ἔχουσι τὸν Ἰωάννην ὡς προφήτην. 27 Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον· Οὐκ οἴδαμεν. 28 Εφη αὐτοῖς καὶ αὐτός· Οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἔξουσίᾳ ταῦτα ποιῶ. 29 Τί δὲ ὑμῖν δοκεῖ; ἀνθρωπος εἰχε τέκνα δύο· καὶ προσελθών τῷ πρώτῳ εἶπε· Τέκνον, ὑπαγε, σήμερον ἔργάζου ἐν τῷ ἀμπελῶνι μου. 30 Ο δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω· ὑστερον δὲ μεταμεληθεὶς ἀπῆλθε. 31 Καὶ προσελθών τῷ ἐτέρῳ,

εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγὼ κύριε καὶ οὐκ ἀπῆλθε. <sup>31</sup>Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ Θεού. <sup>32</sup>Ηλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον τοῦ πιστεύσαι αὐτῷ. <sup>33</sup>Αλλην παραβολὴν ἀκούσατε ἄνθρωπος ἦν οἰκοδεσπότης, δοτις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυξεν ἐν αὐτῷ ληνὸν, καὶ φόδομησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. <sup>34</sup>Οτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ. <sup>35</sup>Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, διν μὲν ἔδειραν, διν δὲ ἀπέκτειναν, διν δὲ ἐλιθοβόλησαν. <sup>36</sup>Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων· καὶ ἐποίησαν αὐτοῖς ὡσαύτως. <sup>37</sup>Τστερον δὲ ἀπέστειλε πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ, λέγων· Ἐντραπήσονται τὸν υἱόν μου. <sup>38</sup>Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν

ο κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτὸν, καὶ κατάσχωμεν τὴν κληρονομίαν αὐτοῦ. <sup>39</sup> Καὶ λαβόντες αὐτὸν ἔξεβαλον ἔξω τοῦ ἀμπελῶνος, καὶ ἀπέκτειναν. <sup>40</sup> Οταν οὖν ἔλθη ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις; <sup>41</sup> Λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτοὺς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. <sup>42</sup> Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγυνωτε ἐν ταῖς γραφαῖς· Λίθον, δν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν; <sup>43</sup> Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς. <sup>44</sup> Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' δν δ' ἀν πέσῃ, λικμήσει αὐτὸν. <sup>45</sup> Καὶ ἀκούσαιτε οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· <sup>46</sup> καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς δχλούς, ἐπειδὴ ὡς προφήτην αὐτὸν είχον.

CHAP. XXII. <sup>1</sup> ΚΑΙ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς, λέγων· <sup>2</sup> Ωμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ

βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ.  
 3Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι  
 τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ  
 ἤθελον ἐλθεῖν. 4Πάλιν ἀπέστειλεν ἄλλους  
 δούλους, λέγων· Εἴπατε τοῖς κεκλημένοις·  
 Ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου  
 καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα·  
 δεῦτε εἰς τοὺς γάμους. 5Οἱ δὲ ἀμελήσαντες  
 ἀπῆλθον, ὁ μὲν εἰς τὸν ἔδιον ἀγρὸν, ὁ δὲ εἰς τὴν  
 ἐμπορίαν αὐτοῦ. 6Οἱ δὲ λοιποὶ κρατήσαντες  
 τοὺς δούλους αὐτοῦ ὑβρίσαν καὶ ἀπέκτειναν.  
 7Ακούσας δὲ ὁ βασιλεὺς ὡργίσθη· καὶ πέμψας  
 τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς  
 ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.  
 8Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος  
 ἔτοιμός ἐστι, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.  
 9Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν,  
 καὶ, ὅσους ἀν εὑρήτε, καλέσατε εἰς τοὺς γάμους.  
 10Καὶ ἔξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς  
 ὁδοὺς συνήγαγον πάντας, ὅσους εύρον, πονη-  
 ρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος  
 ἀνακειμένων. 11Εἰσελθὼν δὲ ὁ βασιλεὺς θε-  
 ἀσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπ-  
 ον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· 12καὶ λέγει  
 αὐτῷ· Ἐταῖρε, πῶς εἰσῆλθες ὡδε, μὴ ἔχων  
 ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη. 13Τότε εἶπεν

ὁ βασιλεὺς τοῖς διακόνοις· Διῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἔξωτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. <sup>14</sup>Πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

<sup>15</sup>ΤΟΤΕ πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. <sup>16</sup>Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες· Διδάσκαλε, οἴδαμεν, ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός· οὐ γάρ βλέπεις εἰς πρόσωπον ἀνθρώπων. <sup>17</sup>Εἰπὲ οὖν ἡμῖν, τί σοι δοκεῖ, ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὖ; <sup>18</sup>Γνοὺς δὲ ὁ Ἰησοῦς τὴν ποιηρίαν αὐτῶν εἶπε· Τί με πειράζετε, ὑποκριταί; <sup>19</sup>Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. Οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. <sup>20</sup>Καὶ λέγει αὐτοῖς· Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; <sup>21</sup>Λέγουσιν αὐτῷ· Καίσαρος. Τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. <sup>22</sup>Καὶ ἀκούσαντες ἔθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

<sup>23</sup>Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, οἱ λέγοντες μὴ εἶναι ἀνάστασιν· καὶ ἐπηρώτησαν αὐτὸν, <sup>24</sup>λέγοντες· Διδάσκαλε,

Μωσῆς εἶπεν· Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. <sup>25</sup> Ήσαν δὲ παρ' ἡμῖν ἐπτά ἀδελφοί· καὶ ὁ πρῶτος, γαμήσας, ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. <sup>26</sup> Ομοίως καὶ ὁ δεύτερος, καὶ ὁ τρίτος, ἕως τῶν ἐπτά. <sup>27</sup> Τοτερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. <sup>28</sup> Εν τῇ οὐν ἀναστάσει τίνος τῶν ἐπτά ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. <sup>29</sup> Αποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ. <sup>30</sup> Εν γὰρ τῇ ἀναστάσει οὗτε γαμοῦσιν, οὗτε ἐκγαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ Θεοῦ ἐν οὐρανῷ εἰσι. <sup>31</sup> Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥῆθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος· <sup>32</sup> Εγώ εἰμι ὁ Θεὸς Ἀβραὰμ, καὶ ὁ Θεὸς Ἰσαὰκ, καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων. <sup>33</sup> Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

<sup>34</sup> Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό. <sup>35</sup> Καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν, καὶ λέγων <sup>36</sup> Διδάσκαλε, ποία

έντολὴ μεγάλη ἐν τῷ νόμῳ; <sup>37</sup>Ο δὲ Ἰησοῦς ἔφη αὐτῷ· Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. <sup>38</sup>Αὕτη ἐστὶ· πρώτη καὶ μεγάλη ἐντολή. <sup>39</sup>Δευτέρα δὲ ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. <sup>40</sup>Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς δλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

<sup>41</sup>ΣΤΝΗΓΜΕΝΩΝ δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, λέγων· <sup>42</sup>Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱός ἐστι; Λέγουσιν αὐτῷ· Τοῦ Δαβὶδ. <sup>43</sup>Λέγει αὐτοῖς· Πῶς οὖν Δαβὶδ ἐν πινεύματι Κύριου αὐτὸν καλεῖ; λέγων· <sup>44</sup>Εἰπεν ὁ Κύριος τῷ Κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἔως ἂν θῶ τοὺς ἔχθρούς σου ὑποπόδιον τῶν ποδῶν σου. <sup>45</sup>Εἰ-οὖν Δαβὶδ καλεῖ αὐτὸν Κύριον, πῶς υἱὸς αὐτοῦ ἐστι; <sup>46</sup>Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀπο-κριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

CHAPTER XXIII. <sup>1</sup>Τότε ὁ Ἰησοῦς ἐλάλησε· τοῖς ὅχλοις καὶ τοῖς μαθηταῖς αὐτοῦ, λέγων· <sup>2</sup>Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι· <sup>3</sup>πάντα οὖν, ὅσα ἀν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσι

γὰρ, καὶ οὐ ποιοῦσι. <sup>4</sup>Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὄμοιους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐθὲν θέλουσι κινῆσαι αὐτά. <sup>5</sup>Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἴματίων αὐτῶν, <sup>6</sup>φιλοῦσι τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς, <sup>7</sup>καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, <sup>8</sup>Ραββὶ, <sup>9</sup>Ραββί. <sup>8</sup>Τμεῖς δὲ μὴ κληθῆτε <sup>9</sup>Ραββὶ· εἰς γάρ ἐστιν ὑμῶν ὁ καθηγητής· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. <sup>9</sup>Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γάρ ἐστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς. <sup>10</sup>Μηδὲ κληθῆτε καθηγηταί· εἰς γὰρ ὑμῶν ἐστιν ὁ καθηγητής, ὁ Χριστός. <sup>11</sup>Ο δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. <sup>12</sup>Οστις δὲ ὑψώσει ἑαυτὸν, ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτὸν, ὑψωθήσεται. <sup>13</sup>ΟΤΑΙ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. <sup>14</sup>Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ,

ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν, καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήγεσθε περισσότερον κρίμα. <sup>15</sup>Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ἔηράν, ποιῆσαι ἔνα προσήλυτον· καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. <sup>16</sup>Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες· Ὅς ἀν ὁμόση ἐν τῷ ναῷ, οὐδέν ἔστιν· δος δὲ ἀν ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ, ὁφείλει. <sup>17</sup>Μωροὶ καὶ τυφλοὶ· τίς γὰρ μεῖζων ἔστιν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; <sup>18</sup>καὶ· Ὅς ἔὰν ὁμόση ἐν τῷ θυσιαστηρίῳ, οὐδέν ἔστιν· δος δὲ ἀν ὁμόση ἐν τῷ δώρῳ, τῷ ἐπάνω αὐτοῦ, ὁφείλει. <sup>19</sup>Μωροὶ καὶ τυφλοὶ· τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; <sup>20</sup>Ο οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμινύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ. <sup>21</sup>Καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμινύει ἐν αὐτῷ καὶ ἐν τῷ κατοικήσαντι αὐτόν. <sup>22</sup>Καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμινύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ. <sup>23</sup>Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταὶ, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον· καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Ταῦτα



34Διὰ τοῦτο, ἴδοι, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγαγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· 35ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἔκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἔως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, διν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. 36Αμὴν λέγω ὑμῖν, ηξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην. 37Ιερουσαλήμ, Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποσάκις ἡθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, διν τρόπου ἐπισυνάγει δρυις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἡθελήσατε. 38Ἴδοι, ἀφίεται ὑμὲν ὁ οἶκος ὑμῶν ἔρημος. 39Λέγω γὰρ ὑμῖν· οὐ μή με ἔδητε ἀπ' ἄρτι, ἔως ἂν εἴπητε· Εὐλογημένος ὁ ἔρχόμενος ἐν ὀνόματι Κυρίου.

CHAPTER XXIV. <sup>1</sup>ΚΑΙ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ. <sup>2</sup>Ο δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὅδε λίθος ἐπὶ λίθον, δι. οὐ καταλυθ-

ήσεται. <sup>3</sup>Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ δρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ὕδιαν, λέγοντες· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ τῆς συντελείας τοῦ αἰῶνος; <sup>4</sup>Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Βλέπετε, μή τις ὑμᾶς πλανήσῃ. <sup>5</sup>Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ἐγώ εἰμι ὁ Χριστός· καὶ πολλοὶ πλανήσουσι· <sup>6</sup>μελλήσετε δὲ ἀκούειν πολέμους, καὶ ἀκοὰς πολέμων ὁρᾶτε, μὴ θροεῖσθε δει γὰρ πάντα γενέσθαι· ἀλλ' οὐπώ ἔστι τὸ τέλος. <sup>7</sup>Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλεῶν καὶ ἔσονται λιμοὶ καὶ λοιμοὶ καὶ σεισμοὶ κατὰ τόπους. <sup>8</sup>Πάντα δὲ ταῦτα ἀρχὴ ὡδίνων. <sup>9</sup>Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ὑποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἔθνῶν διὰ τὸ δυναμά μου. <sup>10</sup>Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους. <sup>11</sup>Καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσι πολλούς. <sup>12</sup>Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. <sup>13</sup>Ο δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. <sup>14</sup>Καὶ κηρυχθήσεται τούτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν δλῃ τῇ

οίκουμένη εἰς μαρτύριον πᾶσι τοῖς ἔθνεσιν  
καὶ τότε ἥξει τὸ τέλος. <sup>15</sup>Οταν οὖν ἴδητε  
τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ρῆθεν δία  
Δανιὴλ τοῦ προφήτου, ἐστὼς ἐν τόπῳ ἀγίῳ  
ὁ ἀναγινώσκων νοείτω. <sup>16</sup>Τότε οἱ ἐν τῇ Ἰουδαϊκῇ  
φευγέτωσαν ἐπὶ τὰ δρυὶ 17ό ἐπὶ τοῦ δώματος  
μὴ καταβαινέτω ἄραι τὰ ἐκ τῆς οἰκίας αὐτοῦ  
<sup>18</sup>καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὡπίσω,  
ἄραι τὰ ἴμάτια αὐτοῦ. <sup>19</sup>Οὐαὶ δὲ ταῖς ἐν  
γαστρὶ ἔχούσαις καὶ ταῖς θηλαζούσαις ἐν  
ἐκείναις ταῖς ἡμέραις. <sup>20</sup>Προσεύχεσθε δὲ, ἵνα  
μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ  
σαββάτῳ. <sup>21</sup>Εσται γὰρ τότε θλίψις μεγάλη,  
οὐαὶ οὐ γέγονεν ἀπὸ ἀρχῆς κόσμου ἕως τοῦ ιῶν,  
οὐδὲ οὐ μὴ γένηται. <sup>22</sup>Καὶ εἰ μὴ ἐκολοθύσ-  
ησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἀν ἐσώθη πᾶσα  
σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοθύσουνται  
αἱ ἡμέραι ἐκεῖναι. <sup>23</sup>Τότε ἔάν τις ὑμῶν εἰπῃ  
'Ιδοὺ, ὡδε· ὁ Χριστὸς, ἡ ὡδε· μὴ πιστεύσῃτε.  
<sup>24</sup>Εγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδο-  
προφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ  
téρατα, ὥστε πλαινῆσαι, εἰ δυνατὸν, καὶ τοὺς  
ἐκλεκτούς. <sup>25</sup>Ιδοὺ, προείρηκα ὑμῖν. <sup>26</sup>Εάν  
οὖν εἰπωσιν ὑμῖν 'Ιδοὺ, ἐν τῇ ἐρήμῳ ἐστι·  
Μὴ ἐξέλθητε· <sup>27</sup>Ιδοὺ, ἐν τοῖς ταμείοις· Μὴ  
πιστεύσῃτε. <sup>28</sup>Ωσπερ γὰρ ἡ ἀστραπὴ ἐξ-

έρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὗτος ἔσται καὶ ἡ παρουσία τοῦ νιού τοῦ ἀνθρώπου. <sup>28</sup>Οπου γάρ ἐὰν ἥ τὸ πτῶμα, ἔκει συναχθήσονται οἱ ἀετοί. <sup>29</sup>ΕΤΘΕΩΣ δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. <sup>30</sup>Καὶ τότε φανήσεται τὸ σημεῖον τοῦ νιού τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὅψονται τὸν νιὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. <sup>31</sup>Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης· καὶ ἐπισυνάξουσι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. <sup>32</sup>Απὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἥδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς, καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ θέρος. <sup>33</sup>Οὕτω καὶ ὑμεῖς, ὅταν ἵδητε πάντα ταῦτα, γινώσκετε ὅτι ἐγγὺς ἔστιν ἐπὶ θύραις. <sup>34</sup>Αμὴν λέγω ὑμῖν οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. <sup>35</sup>Ο οὐρανὸς καὶ ἡ γῆ παρελεύσεται· οἱ δὲ λόγοι μου οὐ μὴ

παρέλθωσι. <sup>36</sup> Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν, εἰ μὴ ὁ πατὴρ μόνος. <sup>37</sup> Ωσπερ δὲ αἱ ἡμέραι τοῦ Νάωε, οὗτως ἔσται καὶ ἡ παρουσία τοῦ νιού τοῦ ἀνθρώπου. <sup>38</sup> Ωσπερ γάρ ησαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τράγοντες καὶ πίνοντες, γαμοῦντες καὶ ἐκγαμίζοντες, ἄχρι ἡς ἡμέρας εἰσῆλθε Νάωε εἰς τὴν κιβωτὸν, <sup>39</sup> καὶ οὐκ ἔγνωσαν, ἔως ἡλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἄπαντας οὗτως ἔσται καὶ ἡ παρουσία τοῦ νιού τοῦ ἀνθρώπου. <sup>40</sup> Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται. <sup>41</sup> Δύο ἀλήθουσαι ἐν τῷ μύλῳ· μία παραλαμβάνεται, καὶ μία ἀφίεται. <sup>42</sup> Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε ποίᾳ ὥρᾳ ὁ Κύριος ὑμῶν ἔρχεται. <sup>43</sup> Εκεῖνο δὲ γινώσκετε, ὅτι εἰς ἥδει ὁ οἰκοδεσπότης, ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἀν., καὶ οὐκ ἀν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ. <sup>44</sup> Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἔτοιμοι· ὅτι, ἢ ὥρᾳ οὐ δοκεῖτε, ὁ νιὸς τοῦ ἀνθρώπου ἔρχεται. <sup>45</sup> Τίς ἄρα ἔστιν ὁ πιστὸς δοῦλος καὶ φρόνιμος, διν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ δούλου αὐτοῖς τὴν τροφὴν ἐν καιρῷ; <sup>46</sup> μακάριος δοῦλος ἐκεῖνος, διν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει

ποιοῦντα σύγειας. <sup>47</sup> Αμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. <sup>48</sup> Εὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει ὁ κύριος μου ἐλθεῖν. <sup>49</sup> καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθίη δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων <sup>50</sup> ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ, ἣ οὐ γινώσκει, <sup>51</sup> καὶ διχοτομήσει αὐτὸν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων.

CHAP. XXV. <sup>1</sup> ΤΟΤΕ ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες, λαβοῦσαι τὰς λαμπάδας αὐτῶν, ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. <sup>2</sup> Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραὶ. <sup>3</sup> Αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας αὐτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον. <sup>4</sup> Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. <sup>5</sup> Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον <sup>6</sup> μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἰδοὺ, ὁ νυμφίος ἔρχεται· ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. <sup>7</sup> Τότε ἤγερθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. <sup>8</sup> Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· Δότε ἡμῖν

ἐκ τοῦ ἑλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. <sup>9</sup>Απεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι· Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν πορεύεσθε μᾶλλον πρὸς τοὺς πωλεῦντας, καὶ ἀγοράσατε ἑαυταῖς. <sup>10</sup>Απερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. <sup>11</sup>Τοτερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι· Κύριε, Κύριε, ἄνοιξον ἡμῖν. <sup>12</sup>Ο δὲ ἀποκριθεὶς εἶπεν· Ἄμην λέγω ὑμῖν οὐκ οἶδα ὑμᾶς. <sup>13</sup>Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. <sup>14</sup>Ωσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἴδιους δούλους, καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· <sup>15</sup>καὶ φ μὲν ἔδωκε πέντε τάλαντα, φ δὲ δύο, φ δὲ ἕν ἐκάστῳ κατὰ τὴν ἴδιαν δύναμιν καὶ ἀπεδήμησεν εὐθέως. <sup>16</sup>Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα. <sup>17</sup>Ωσαύτως καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. <sup>18</sup>Ο δὲ τὸ ἐν λαβὼν ἀπελθὼν ὤρυξεν ἐν τῇ γῇ, καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. <sup>19</sup>Μετὰ δὲ χρόνου πολὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων, καὶ συναίρει μετ' αὐτῶν λόγον. <sup>20</sup>Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν

ἄλλα πέντε τάλαντα, λέγων Κύριε, πέντε τάλαντά μοι παρέδωκας ἵδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῦς. <sup>21</sup>Ἐφη αὐτῷ ὁ κύριος αὐτοῦ Εὑ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὅλιγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. <sup>22</sup>Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας ἵδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῦς. <sup>23</sup>Ἐφη αὐτῷ ὁ κύριος αὐτοῦ Εὑ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὅλιγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. <sup>24</sup>Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπε· Κύριε, ἔγινων σε, ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· <sup>25</sup>καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἵδε, ἔχεις τὸ σόν. <sup>26</sup>Αποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἔγδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα· <sup>27</sup>ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην διν τὸ ἐμὸν σὺν τόκῳ. <sup>28</sup>Ἀρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. <sup>29</sup>Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ

μὴ ἔχοντος, καὶ δὲ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.  
 30 Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἔξωτερον ἐκεῖ ἵσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. 31<sup>ο</sup> ΟΤΑΝ δὲ ἔλθῃ ὁ νιὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ· 32 καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. 33 Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων. 34 Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ· Δεῦτε οἱ εὐλογημένοι τοῦ πατρός μου, κληρουομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου. 35<sup>ο</sup> Επείνασσα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἥμην, καὶ συνηγάγετέ με· 36 γυμνὸς, καὶ περιεβάλετέ με· ἥσθενησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἥμην, καὶ ἥλθετε πρός με. 37 Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες· Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν; ἡ διψῶντα καὶ ἐποτίσαμεν; 38 πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν; ἡ γυμνὸν, καὶ περιεβάλομεν; 39 πότε δέ σε εἶδομεν ἀσθενῆ ἡ ἐν φυλακῇ καὶ ἥλθομεν πρός σε; 40 Καὶ ἀποκριθεὶς ὁ βασιλεὺς

έρει αὐτοῖς· Ἐμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε. <sup>41</sup>Τότε ἔρει καὶ τοῖς ἔξ εὐωνύμων Πορεύεσθε ἀπ' ἐμοῦ οἰκατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. <sup>42</sup>Ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· <sup>43</sup>ξένος ἦμην, καὶ οὐ συνηγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενής, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με. <sup>44</sup>Τότε ἀποκριθήσονται καὶ αὐτοὶ, λέγοντες· Κύριε, πότε σε εἰδομεν πεινῶντα, ἡ διψῶντα, ἡ ξένου, ἡ γυμνὸν, ἡ ἀσθενῆ, ἡ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι; <sup>45</sup>Τότε ἀποκριθήσεται αὐτοῖς, λέγων· Ἐμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. <sup>46</sup>Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

**CHAP. XXVI.** <sup>1</sup>ΚΑΙ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἰπε τοῖς μαθηταῖς αὐτοῦ <sup>2</sup>Οἴδατε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται· καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

<sup>3</sup>Τότε συνήχθησαν οἱ ἀρχιερεῖς, καὶ οἱ γραμματεῖς, καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς

τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊάφα, <sup>4</sup>καὶ συνεβουλεύσαντο, ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσι, καὶ ἀποκτείνωσιν. <sup>5</sup>Ἐλεγον δέ· Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. <sup>6</sup>Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, ἤπροσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτέμουν, καὶ κατέχεεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου. <sup>7</sup>Ιδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἡγανάκτησαν, λέγοντες· Εἴς τι ἡ ἀπώλεια αὕτη; <sup>8</sup>ἡδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ, καὶ δοθῆναι πτωχοῖς. <sup>9</sup>Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Τί κόπους παρέχετε τῇ γυναικὶ; ἔργον γὰρ καλὸν εἰργύσατο εἰς ἐμέ. <sup>10</sup>Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν ἐμὲ δὲ οὐ πάντοτε ἔχετε. <sup>11</sup>Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. <sup>12</sup>Αμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν διλφῷ τῷ κόσμῳ, λαληθήσεται καὶ δὲ ἐποίησεν αὕτη εἰς μυημόσυνον αὐτῆς. <sup>13</sup>Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς <sup>14</sup>εἶπε· Τί θέλετέ μοι δοῦναι, καὶ γὰρ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. <sup>15</sup>Καὶ ἀπὸ τότε ἔζητε εὐκαιρίαν, ἵνα αὐτὸν παραδῷ.

17Τῷ δὲ πρώτῃ τῶν ἀξύμων προσῆλθον οἱ  
 μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ· Ποῦ  
 θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;  
 18Ο δὲ εἶπεν· Τπάγετε εἰς τὴν πόλιν πρὸς  
 τὸν δεῖνα, καὶ εἴπατε αὐτῷ· Ὁ διδάσκαλος  
 λέγει· Ὁ καιρός μου ἐγγύς ἐστιν· πρὸς σε  
 ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.  
 19Καὶ ἐποίησαν οἱ μαθηταὶ ώς συνέταξεν  
 αὐτοῖς ὁ Ἰησοῦς· καὶ ἤτοιμασαν τὸ πάσχα.  
 20Οψίας δὲ γενομένης, ἀνέκειτο μετὰ τῶν  
 δώδεκα. 21Καὶ ἐσθιόντων αὐτῶν, εἶπεν· Ἄμην  
 λέγω ὑμῖν, ὅτι εἰς ἐξ ὑμῶν παραδώσει με.  
 22Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν  
 αὐτῷ ἔκαστος αὐτῶν· Μήτι ἐγώ εἰμι, Κύριε;  
 23Ο δὲ ἀποκριθεὶς εἶπεν· Ὁ ἐμβάψας μετ'  
 ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα οὗτός με παρα-  
 δώσει. 24Ο μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει,  
 καθὼς γέγραπται περὶ αὐτοῦ· οὐαὶ δὲ τῷ  
 ἀνθρώπῳ ἐκείνῳ, δι' οὐ ὁ υἱὸς τοῦ ἀνθρώπου  
 παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη  
 ὁ ἀνθρωπὸς ἐκεῖνος. 25Ἀποκριθεὶς δὲ Ἰούδας,  
 ὁ παραδιδοὺς αὐτὸν, εἶπε· Μήτι ἐγώ εἰμι,  
 Ραββί; Λέγει αὐτῷ· Σὺ εἶπας. 26Ἐσθι-  
 ὄντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον  
 καὶ εὐλογήσας ἐκλασε, καὶ ἐδίδου τοῖς μαθηταῖς,  
 καὶ εἶπε· Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά

μου. <sup>27</sup>Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων· Πίετε ἐξ αὐτοῦ πάντες. <sup>28</sup>Τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ πέρι πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἀμαρτιῶν. <sup>29</sup>Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πίω ἀπὸ ἄρτου ἐκ τούτου τοῦ γεννήματος τῆς ἀμπέλου ἔως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸν πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

<sup>30</sup>Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ δρος τῶν ἐλαιῶν.

<sup>31</sup>ΤΟΤΕ λέγει αὐτοῖς ὁ Ἰησοῦς· 'Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ γέγραπται γάρ· Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμησης. <sup>32</sup>Μετὰ δὲ τὸ ἐγερθῆναι με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. <sup>33</sup>Αποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Εἰ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. <sup>34</sup>Ἐφη αὐτῷ ὁ Ἰησοῦς· 'Αμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπιρνήσῃ με. <sup>35</sup>Λέγει αὐτῷ ὁ Πέτρος· Καν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μη σε ἀπαρνήσομαι. 'Ομοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

<sup>36</sup>Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς

χωρίον λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς· Καθίσατε αὐτοῦ, ἕως οὐ ἀπελθὼν προσεύξωμαι ἐκεῖ. <sup>37</sup>Καὶ παραλαβὼν τὸν Πέτρον καὶ τὸν δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. <sup>38</sup>Τότε λέγει αὐτοῖς Περιλυπός ἐστιν ἡ ψυχή μου ἔως θανάτου· μείνατε ὀδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. <sup>39</sup>Καὶ προελθὼν μικρὸν ἐπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. <sup>40</sup>Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὗτος οὐκ ἴσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; <sup>41</sup>γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σάρξ ἀσθενής. <sup>42</sup>Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸν πίω, γενηθήτω τὸ θέλημά σου. <sup>43</sup>Καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. <sup>44</sup>Καὶ ἀφεὶς αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών <sup>45</sup>τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· Καθεύδετε

τὸ λοιπὸν, καὶ ἀναπαύεσθε· ἵδοὺ, ἔγγικεν ἡ ὥρα, καὶ ὁ νιὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν. <sup>48</sup>Ἐγείρεσθε, ἄγωμεν· ἵδοὺ, ἔγγικεν ὁ παραδίδούς με.

<sup>47</sup>Καὶ ἔτι αὐτοῦ λαλοῦντος, ἵδοὺ, Ἰούδας, εἰς τῶν δώδεκα, ἥλθε, καὶ μετ' αὐτοῦ δχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. <sup>48</sup>Ο δὲ παραδίδοντος αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὁν δὲν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. <sup>49</sup>Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε· Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. <sup>50</sup>Ο δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταῖρε, ἐφ' ω πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. <sup>51</sup>Καὶ, ἵδοὺ, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὄτιον. <sup>52</sup>Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται. <sup>53</sup>Η· δοκεῖς δτι οὐ δύναμαι ἅρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἢ δώδεκα λεγεώνας ἀγγέλων; <sup>54</sup>Πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, ὅτι οὗτοι δεῖ γενέσθαι; <sup>55</sup>Ἐν ἐκείνῃ τῇ ὥρᾳ

ἄλλα πέντε τάλαντα, λέγων Κύριε, πέντε τάλαντά μοι παρέδωκας ἵδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. <sup>21</sup>Ἐφη αὐτῷ ὁ κύριος αὐτοῦ Εὑ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὅληγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. <sup>22</sup>Προσελθὼν δὲ καὶ ὁ δύο τάλαντα λαβὼν εἶπε· Κύριε, δύο τάλαντά μοι παρέδωκας ἵδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. <sup>23</sup>Ἐφη αὐτῷ ὁ κύριος αὐτοῦ Εὑ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὅληγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. <sup>24</sup>Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπε· Κύριε, ἔγνων σε, ὅτι σκληρὸς εἰ ἄνθρωπος, θερζῶν ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας· <sup>25</sup>καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἵδε, ἔχεις τὸ σόν. <sup>26</sup>Αποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἥδεις ὅτι θερζῶ ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα· <sup>27</sup>ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισάμην διν τὸ ἐμὸν σὺν τόκῳ. <sup>28</sup>Αρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον, καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα. <sup>29</sup>Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται· ἀπὸ δὲ τοῦ

Θεοῦ. <sup>64</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἰπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὅψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν υεφελῶν τοῦ οὐρανοῦ. <sup>65</sup>Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἴματα αὐτοῦ, λέγων· "Οτι ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε, νῦν ἡκούσατε τὴν βλασφημίαν αὐτοῦ. <sup>66</sup>Τι ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον· "Ευοχος θανάτου ἔστι. <sup>67</sup>Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν, <sup>68</sup>λέγοντες· Προφήτευσον ἡμῖν, Χριστὲ, τίς ἔστιν ὁ παῖσας σε;

<sup>69</sup>Ο δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἡσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. <sup>70</sup>Ο δὲ ἡρυγήσατο ἐμπροσθεν αὐτῶν πάντων, λέγων· Οὐκ οἶδα τί λέγεις. <sup>71</sup>Εξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ· Καὶ οὗτος ἡν μετὰ Ἰησοῦ τοῦ Ναζωραίου. <sup>72</sup>Καὶ πάλιν ἡρυγήσατο μεθ' ὅρκου· "Οτι οὐκ οἶδα τὸν ἄνθρωπον. <sup>73</sup>Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἔξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλον σε ποιεῖ. <sup>74</sup>Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν· "Οτι οὐκ οἶδα τὸν

ἀνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.  
 7<sup>ο</sup> Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ  
 Ἰησοῦν εἰρηκότος αὐτῷ· "Οτι, πρὶν ἀλέκτορα  
 φωνῆσαι, τρὶς ἀπαρνήσῃ με. Καὶ ἐξελθὼν  
 ἔξω ἐκλαυσε πικρῶς.

CHAP. XXVII. <sup>1</sup>ΠΡΩΙΑΣ δὲ γενομένης,  
 συμβούλιον ἐλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ  
 πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦν ὥστε  
 θανατῶσαι αὐτόν. <sup>2</sup>Καὶ δήσαντες αὐτὸν  
 ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ  
 Πιλάτῳ τῷ ἡγεμόνι. <sup>3</sup>Τότε ἴδων Ἰούδας ὁ  
 παραδιδοὺς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς  
 ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερ-  
 εῦσι καὶ τοῖς πρεσβυτέροις, <sup>4</sup>λέγων· "Ημαρτ-  
 ον, παραδοὺς αἷμα ἀθῶν. Οἱ δὲ εἶπον· Τί  
 πρὸς ἡμᾶς; σὺ ὅψει. <sup>5</sup>Καὶ ρύφας τὰ ἀργύρια  
 ἐν τῷ ναῷ ἀνεχώρησε καὶ ἀπελθὼν ἀπήγξατο.  
<sup>6</sup>Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον·  
 Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ  
 τιμὴ αἷματός ἐστι. <sup>7</sup>Συμβούλιον δὲ λαβόντες  
 ἡγόρασαν ἔξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως  
 εἰς ταφὴν τοῖς ξένοις. <sup>8</sup>Διὸ ἐκλήθη ὁ ἀγρὸς  
 ἐκεῖνος ἀγρὸς αἷματος ἔως τῆς σήμερον.  
<sup>9</sup>Τότε ἐπληρώθη τὸ ῥῆθὲν διὰ Ἰερεμίου τοῦ  
 προφήτου, λέγοντος· Καὶ ἐλαβον τὰ τριάκοντα  
 ἀργύρια τὴν τιμὴν τοῦ τετιμημένου δυ ἐτιμ-

ἥσαντο ἀπὸ νιῶν Ἰσραὴλ, <sup>10</sup>καὶ ἔδωκαν αὐτὰ  
εἰς τὸν ἀγρὸν τοῦ κεραμέως· καθὰ συνέταξέ  
μοι Κύριος. <sup>11</sup>Ο δὲ Ἰησοῦς ἦστη ἔμπροσθεν  
τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν,  
λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; οὐ δὲ  
Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. <sup>12</sup>Καὶ ἐν τῷ  
κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ  
τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. <sup>13</sup>Τότε  
λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου  
καταμαρτυροῦσι; <sup>14</sup>Καὶ οὐκ ἀπεκρίθη αὐτῷ  
πρὸς οὐδὲ θν ρῆμα, ὥστε θαυμάζειν τὸν  
ἡγεμόνα λίαν. <sup>15</sup>Κατὰ δὲ ἑορτὴν εἰώθει ὁ  
ἡγεμὼν ἀπολύειν ἔνα τῷ ὅχλῳ δέσμιον, δν  
ῃθελον. <sup>16</sup>Εἶχον δὲ τότε δέσμιον ἐπίσημον  
λεγόμενον Βαραββᾶν. <sup>17</sup>Συνηγμένων οὖν  
αὐτῶν, εἰπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε  
ἀπολύσω ὑμῖν; Βαραββᾶν, ή Ἰησοῦν τὸν λεγ-  
όμενον Χριστόν; <sup>18</sup>Ηδει γὰρ ὅτι διὰ φθόνου  
παρέδωκαν αὐτόν. <sup>19</sup>Καθημένου δὲ αὐτοῦ ἐπὶ<sup>1</sup>  
τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ  
αὐτοῦ, λέγουσα· Μηδέν σοι καὶ τῷ δικαιῷ  
ἐκείνῳ πολλὰ γὰρ ἔπαθον σήμερον κατ' ὅναρ  
δι' αὐτόν. <sup>20</sup>Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύ-  
τεροι ἔπεισαν τοὺς ὅχλους, ἵνα αἰτήσωνται  
τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.  
<sup>21</sup>Αποκριθεὶς δὲ ὁ ἡγεμὼν εἰπεν αὐτοῖς· Τίνα

θέλετε ἀπὸ τῶν δύο ἀπολύτων ὑμῖν; οἱ δὲ εἶπον Βαραβᾶν. <sup>22</sup>Λέγει αὐτοῖς ὁ Πιλάτος Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν αὐτῷ πάντες Σταυρωθήτω. <sup>23</sup>Ο δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον, λέγοντες Σταυρωθήτω. <sup>24</sup>Ιδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ δχλου, λέγων· Ἀθῶσ εἴμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου ὑμεῖς δψεσθε. <sup>25</sup>Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. <sup>26</sup>Τότε ἀπέλυστεν αὐτοῖς τὸν Βαραβᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν, ἵνα σταυρωθῇ. <sup>27</sup>ΤΟΤΕ οἱ στρατιῶται τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν. <sup>28</sup>Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν αὐτῷ χλαμύδα κοκκίνην. <sup>29</sup>Καὶ πλέξαντες στέφανον ἔξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἐμπροσθεν αὐτοῦ ἐνέπαιξον αὐτῷ, λέγοντες· Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων. <sup>30</sup>Καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. <sup>31</sup>Καὶ ὅτε ἐνέπαιξαν αὐτῷ,

ἔξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἴματια αὐτοῦ· καὶ ἀπίγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

32' Εξερχόμενοι δὲ εὑρον ἄνθρωπον Κυρηναῖον, ὃνδιματι Σιμωνα τοῦτον ἤγγαρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. 33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστι λεγόμενος κρανίου τόπος, 34 ἔδωκαν αὐτῷ πιεῖν δξος μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. 35 Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἴματια αὐτοῦ, βάλλοντες κλῆρον [ἵνα πληρωθῇ τὸ ρήθεν ὑπὸ τοῦ προφήτου Διεμερίσαντο τὰ ἴματιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον.] 36 Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 37 Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτλαν αὐτοῦ γεγραμμένην· ΟΤΤΟΣ ἘΣΤΙΝ ΙΗΣΟΤΣ Ο ΒΑΣΙΛΕΤΣ ΤΩΝ ΙΟΤΔΑΙΩΝ. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί· εἰς ἐκ δεξιῶν, καὶ εἰς ἐξ εὐωνύμων. 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, 40 καὶ λέγοντες· Ο καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν σῶσον σεαυτόν· εἰς νιὸς εἰ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. 41 Ομοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ

χωρίον λεγόμενον Γεθσημανή, καὶ λέγει τοῖς μαθηταῖς· Καθίσατε αὐτοῦ, ἵνα οὐ ἀπελθὼν προσεύξωμαι ἐκεῖ. <sup>37</sup>Καὶ παραλαβὼν τὸν Πέτρον καὶ τὸν δύο νιὸν Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν. <sup>38</sup>Τότε λέγει αὐτοῖς Περιλυπός ἐστιν ἡ ψυχή μου ἵνα θανάτου μείνατε ὅδε, καὶ γρηγορεῖτε μετ' ἐμοῦ. <sup>39</sup>Καὶ προελθὼν μικρὸν ἐπεσεν ἐπὶ πρόσωπον αὐτοῦ, προσευχόμενος καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. <sup>40</sup>Καὶ ἔρχεται πρὸς τὸν μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· Οὕτως οὐκ ἴσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; <sup>41</sup>γρηγορεῦτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σάρξ ἀσθενής. <sup>42</sup>Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων· Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸν πίω, γενηθήτω τὸ θέλημά σου. <sup>43</sup>Καὶ ἐλθὼν εὐρίσκει αὐτοὺς πάλιν καθεύδοντας· ἥσαν γάρ αὐτῶν οἱ ὄφθαλμοὶ βεβαρημένοι. <sup>44</sup>Καὶ ἀφεὶς αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών· <sup>45</sup>τότε ἔρχεται πρὸς τὸν μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· Καθεύδετε

τὸ λοιπὸν, καὶ ἀναπαύεσθε· ἵδον, ἥργυικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν. <sup>46</sup>Ἐγείρεσθε, ἄγωμεν· ἵδον, ἥργυικεν ὁ παραδίδοντος με.

<sup>47</sup>Καὶ ἔτι αὐτοῦ λαλοῦντος, ἵδον, Ἰούδας, εἰς τῶν δώδεκα, ἥλθε, καὶ μετ' αὐτοῦ δχλος πολὺς μετὰ μαχαιρῶν καὶ ἔνδυσιν ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. <sup>48</sup>Ο δὲ παραδίδοντος αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων· Ὁν ἀν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. <sup>49</sup>Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε· Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. <sup>50</sup>Ο δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἐταῖρε, ἐφ' ὃ πάρει; Τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν. <sup>51</sup>Καὶ, ἵδον, εἰς τῶν μετὰ Ἰησοῦ, ἐκτείνας τὴν χεῖρα, ἀπέσπασε τὴν μάχαιραν αὐτοῦ· καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ώτίον. <sup>52</sup>Τότε λέγει αὐτῷ ὁ Ἰησοῦς· Ἀπόστρεψόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γάρ οἱ λαβόντες μάχαιραν ἔν μαχαίρᾳ ἀπολοῦνται. <sup>53</sup>Η· δοκεῖς ὅτι οὐ δύναμαι ἄρτι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι πλείους ἡ δώδεκα λεγεῶνας ἀγγέλων; <sup>54</sup>Πῶς οὖν πληρωθῶσιν αἱ γραφαὶ, ὅτι οὕτω δεῖ γενέσθαι; <sup>55</sup>Ἐν ἐκείνῃ τῇ ὥρᾳ

εἶπεν ὁ Ἰησοῦς τοῖς ὅχλοις· Ὡς ἐπὶ λῃστὴν  
ἔξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλ-  
λαβεῖν με; καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεξόμην  
διδίσκων ἐν τῷ ἵερῷ, καὶ οὐκ ἐκρατήσατέ με.  
56 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῶσιν αἱ  
γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ<sup>1</sup>  
πάντες, ἀφέντες αὐτὸν, ἔφυγον.

57 ΟΙ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπίγαγον  
πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματ-  
εῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. 58 Ὁ  
δὲ Πέτρος ἡκολούθει αὐτῷ ἀπὸ μακρόθεν ἔως  
τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω  
ἐκάθητο μετὰ τῶν ὑπηρετῶν ἵδεν τὸ τέλος.  
59 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ  
συνέδριον ὅλον ἔζήτουν ψευδομαρτυρίαν κατὰ  
τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι. 60 Καὶ  
οὐχ εὑρούν, πολλῶν ψευδομαρτύρων προσελθ-  
όντων. "Τστερον δὲ προσελθόντες δύο ψευδο-  
μάρτυρες <sup>61</sup>εἶπον· Οὗτος ἔφη· Δύναμαι κατα-  
λῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν  
ἡμερῶν οἰκοδομῆσαι αὐτόν. 62 Καὶ ἀναστὰς ὁ  
ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνη; τί  
οὐτοί σου καταμαρτυροῦσιν; <sup>63</sup> Ο δὲ Ἰησοῦς  
ἔσιώπα. Καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν  
αὐτῷ· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος,  
ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ οὐίος τοῦ

Θεοῦ. <sup>64</sup>Λέγει αὐτῷ ὁ Ἰησοῦς· Σὺ εἰπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι δύνεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν υεφελῶν τοῦ οὐρανοῦ. <sup>65</sup>Τότε ὁ ἀρχιερεὺς διέρρηξε τὰ ἴματα αὐτοῦ, λέγων· "Οτι ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε, νῦν ἡκούσατε τὴν βλασφημίαν αὐτοῦ. <sup>66</sup>Τι ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον· "Ενοχος θανάτου ἐστι. <sup>67</sup>Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν· οἱ δὲ ἐρράπισαν, <sup>68</sup>λέγοντες· Προφήτευσον ἡμῖν, Χριστὲ, τίς ἐστιν ὁ παῖςας σε;

<sup>69</sup>Ο δὲ Πέτρος ἔξω ἐκάθητο ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἡσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. <sup>70</sup>Ο δὲ ἡρυήσατο ἔμπροσθεν αὐτῶν πάντων, λέγων· Οὐκ οἶδα τί λέγεις. <sup>71</sup>Εξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἑκεῖ· Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. <sup>72</sup>Καὶ πάλιν ἡρυήσατο μεθ' ὅρκου· "Οτι οὐκ οἶδα τὸν ἀνθρωπον. <sup>73</sup>Μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ· Ἀληθῶς καὶ σὺ ἔξ αὐτῶν εἶς· καὶ γάρ ἡ λαλιά σου δῆλόν σε ποιεῖ. <sup>74</sup>Τότε ἡρέξατο καταθεματίζειν καὶ ὀμηνύειν· "Οτι οὐκ οἶδα τὸν

ᾶνθρωπον. Καὶ εὐθέως ἀλέκτωρ ἐφώνησε.  
 7<sup>ο</sup> Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ  
 Ἰησοῦν εἰρηκότος αὐτῷ· "Οτι, πρὶν ἀλέκτορα  
 φωνῆσαι, τρὶς ἀπαρνήσῃ με. Καὶ ἐξελθὼν  
 ἔξω ἐκλαυσε πικρῶς.

CHAP. XXVII. <sup>1</sup>ΠΡΩΙΑΣ δὲ γενομένης,  
 συμβούλιον ἐλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ  
 πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦν ὥστε  
 θανατῶσαι αὐτόν. <sup>2</sup>Καὶ δήσαντες αὐτὸν  
 ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ  
 Πιλάτῳ τῷ ἡγεμόνι. <sup>3</sup>Τότε ἴδων Ἰούδας ὁ  
 παραδιδοὺς αὐτὸν ὅτι κατεκρίθη, μεταμεληθεὶς  
 ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερ-  
 εῦσι καὶ τοῖς πρεσβυτέροις, <sup>4</sup>λέγων· "Ημαρτ-  
 ον, παραδοὺς αἷμα ἀθώον. Οἱ δὲ εἶπον· Τί  
 πρὸς ἡμᾶς; σὺ δψει. <sup>5</sup>Καὶ ῥύφας τὰ ἀργύρια  
 ἐν τῷ ναῷ ἀνεχώρησε· καὶ ἀπελθὼν ἀπήγξατο.  
<sup>6</sup>Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια, εἶπον·  
 Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ  
 τιμὴ αἷματός ἐστι. <sup>7</sup>Συμβούλιον δὲ λαβόντες  
 ἡγόρασαν ἔξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως  
 εἰς ταφὴν τοῖς ξένοις. <sup>8</sup>Διὸ ἐκλήθη ὁ ἀγρὸς  
 ἐκεῖνος ἀγρὸς αἷματος ἔως τῆς σήμερον.  
<sup>9</sup>Τότε ἐπληρώθη τὸ ῥῆθὲν διὰ Ἰερεμίου τοῦ  
 προφήτου, λέγοντος· Καὶ ἐλαβον τὰ τριάκοντα  
 ἀργύρια τὴν τιμὴν τοῦ τετιμημένου δν ἐτιμ-

ἥσαντο ἀπὸ νιῶν Ἰσραὴλ, <sup>10</sup>καὶ ἔδωκαν αὐτὰ  
εἰς τὸν ἀγρὸν τοῦ κεραμέως· καθὰ συνέταξέ  
μοι Κύριος. <sup>11</sup>Ο δὲ Ἰησοῦς ἔστη ἔμπροσθεν  
τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν,  
λέγων· Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ  
Ἰησοῦς ἔφη αὐτῷ· Σὺ λέγεις. <sup>12</sup>Καὶ ἐν τῷ  
κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ  
τῶν πρεσβυτέρων οὐδὲν ἀπεκρίνατο. <sup>13</sup>Τότε  
λέγει αὐτῷ ὁ Πιλάτος· Οὐκ ἀκούεις πόσα σου  
καταμαρτυροῦσι; <sup>14</sup>Καὶ οὐκ ἀπεκρίθη αὐτῷ  
πρὸς οὐδὲ θν ρῆμα, ὥστε θαυμάζειν τὸν  
ἡγεμόνα λίαν. <sup>15</sup>Κατὰ δὲ ἑορτὴν εἰώθει ὁ  
ἡγεμὼν ἀπολύειν ἔνα τῷ ὅχλῳ δέσμιον, θν  
ἡθελον. <sup>16</sup>Είχον δὲ τότε δέσμιον ἐπίσημον  
λεγόμενον Βαραβᾶν. <sup>17</sup>Συνηγρέμενων οὖν  
αὐτῶν, εἰπεν αὐτοῖς ὁ Πιλάτος· Τίνα θέλετε  
ἀπολύσω ύμῖν; Βαραβᾶν, ἦ Ἰησοῦν τὸν λεγ-  
όμενον Χριστόν; <sup>18</sup>Ηδει γὰρ ὅτι διὰ φθόνου  
παρέδωκαν αὐτόν. <sup>19</sup>Καθημένου δὲ αὐτοῦ ἐπὶ  
τοῦ βήματος, ἀπέστειλε πρὸς αὐτὸν ἡ γυνὴ  
αὐτοῦ, λέγουσα· Μηδέν σοι καὶ τῷ δικαιῷ  
ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον κατ' ὅναρ  
δι' αὐτόν. <sup>20</sup>Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύ-  
τεροι ἔπεισαν τοὺς ὅχλους, ἵνα αἰτήσωνται  
τὸν Βαραβᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν.  
<sup>21</sup>Αποκριθεὶς δὲ ὁ ἡγεμὼν εἰπεν αὐτοῖς· Τίνα

θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ  
εἶπον Βαραββᾶν. 22Δέγει αὐτοῖς ὁ Πιλάτος·  
Τί σὺν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;  
λέγοντες αὐτῷ πάντες· Σταυρωθήτω. 23Ο  
δὲ ἡγεμὼν ἔφη· Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ  
περισσῶς ἔκραζον, λέγοντες· Σταυρωθήτω.  
24Ιδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ  
μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψ-  
ατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων·  
Ἀθῶός εἴμι ἀπὸ τοῦ αἵματος τοῦ δικαίου  
τούτου ὑμεῖς δψεσθε. 25Καὶ ἀποκριθεὶς πᾶς  
ὁ λαὸς εἶπε· Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ  
τὰ τέκνα ἡμῶν. 26Τότε ἀπέλυστεν αὐτοὺς τὸν  
Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρ-  
έδωκεν, ἵνα σταυρωθῇ. 27ΤΟΤΕ οἱ στρατιῶται  
τοῦ ἡγεμόνος, παραλαβόντες τὸν Ἰησοῦν εἰς  
τὸ πραιτώριον, συνήγαγον ἐπ' αὐτὸν ὅλην τὴν  
σπείραν. 28Καὶ ἐκδύσαντες αὐτὸν, περιέθηκαν  
αὐτῷ χλαμύδα κοκκίνην. 29Καὶ πλέξαντες  
στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν  
κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν  
αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ  
ἐνέπαιξον αὐτῷ, λέγοντες· Χαῖρε, ὁ βασιλεὺς  
τῶν Ἰουδαίων. 30Καὶ ἐμπτύσαντες εἰς αὐτὸν  
ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν  
κεφαλὴν αὐτοῦ. 31Καὶ ὅτε ἐνέπαιξαν αὐτῷ,

ἔξεδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἴματια αὐτοῦ· καὶ ἀπίγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

32 Ἐξερχόμενοι δὲ εὐρουν ἄνθρωπον Κυρηναῖον, ὃνόματι Σίμωνα τοῦτον ἤγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. 33 Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστι λεγόμενος κρανίου τόπος, 34 ἔδωκαν αὐτῷ πιεῖν δέξος μετὰ χολῆς μεμιγμένου· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. 35 Σταυρώσαντες δὲ αὐτὸν, διεμερίσαντο τὰ ἴματια αὐτοῦ, βάλλοντες κλῆρον [ἵνα πληρωθῇ τὸ ρῆθεν ὑπὸ τοῦ προφήτου Διεμερίσαντο τὰ ἴματιά μου ἑαυτοῖς, καὶ ἐπὶ τὸν ἴματισμόν μου ἔβαλον κλῆρον.] 36 Καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. 37 Καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτλαν αὐτοῦ γεγραμμένην· ΟΤΤΟΣ ἘΣΤΙΝ ΙΗΣΟΤΣ Ο ΒΑΣΙΛΕΤΣ ΤΩΝ ΙΟΤΔΑΙΩΝ. 38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί· εἰς ἐκ δεξιῶν, καὶ εἰς ἔξ εὐωνύμων. 39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, 40 καὶ λέγοντες· Ο καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν σῶσον σεαυτόν· εἰς νιὸς εἰ τοῦ Θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ. 41 Ομοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ

πρεσβυτέρων ἔλεγον· **42** "Ἄλλους ἔσωσεν,  
έαυτὸν οὐ δύναται σῶσαι· εἰ βασιλεὺς Ἰσραὴλ  
ἐστι, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, καὶ  
πιστεύσομεν αὐτῷ." **43** Πέποιθεν ἐπὶ τὸν Θεόν  
ρυσάσθω νῦν αὐτὸν, εἰ θέλει αὐτόν· εἰπε γάρ·  
"Οτι Θεοῦ είμι υἱός." **44** Τὸ δ' αὐτὸν καὶ οἱ  
ληρταὶ, οἱ συσταυρωθέντες αὐτῷ, ὡνείδιζον  
αὐτόν. **45** Απὸ δὲ ἕκτης ὥρας σκότος ἐγένετο  
ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐννάτης. **46** περὶ  
δὲ τὴν ἐννάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ  
μεγάλῃ, λέγων· Ἡλί, ἥλι, λαμπά σαβαχθανί;  
τοῦτ' ἔστι· Θεέ μου, Θεέ μου, ἵνατί με ἐγκατ-  
έλυπτες; **47** Τινὲς δὲ τῶν ἐκεῖ ἐστώτων, ἀκούσ-  
αντει, ἔλεγον· "Οτι Ἡλίαν φωνεῖ οὗτος.  
**48** Καὶ εὐθέως δραμὼν εἰς ἔξ αὐτῶν, καὶ λαβὼν  
σπόργον, πλήσας τε ὅξους, καὶ περιθεὶς  
καλάμῳ, ἐπότιζεν αὐτόν. **49** Οἱ δὲ λοιποὶ ἔλεγ-  
ον· "Αφες Ἰδωμεν, εἰ ἔρχεται Ἡλίας σώσων  
αὐτόν. **50** Ο δὲ Ἰησοῦς, πάλιν κράξας φωνῇ  
μεγάλῃ, ἀφῆκε τὸ πνεῦμα. **51** Καὶ ἴδον, τὸ  
καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ  
ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσείσθη, καὶ αἱ  
πέτραι ἐσχίσθησαν, **52** καὶ τὰ μνημεῖα ἀνεῳχθ-  
ησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων  
ἄγιων ἤγερθη, **53** καὶ ἐξελθόντες ἐκ τῶν μνη-  
μείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς

τὴν ἀγιαν πόλιν, καὶ ἐνεφανίσθησαν πολλοῖς. <sup>54</sup>Ο δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες· Ἀληθῶς Θεοῦ υἱὸς ἦν οὗτος. <sup>55</sup>Ησαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσσαι αἵτινες ἡκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ. <sup>56</sup>Ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ, καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσῆ μήτηρ, καὶ ἡ μήτηρ τῶν νιῶν Ζεβεδαίου.

<sup>57</sup>ΟΨΙΑΣ δὲ γενομένης, ἥλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας τοῦνομα Ἰωσῆφ, δις καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. <sup>58</sup>Οὗτος προσελθὼν τῷ Πιλάτῳ ἤτήσατο τὸ σῶμα τοῦ Ἰησοῦ· τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι τὸ σῶμα. <sup>59</sup>Καὶ λαβὼν τὸ σῶμα ὁ Ἰωσῆφ ἐνετύλιξεν αὐτὸ σινδόνι καθαρῷ· <sup>60</sup>καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ, δ ἐλατόμησεν ἐν τῇ πέτρᾳ· καὶ προσκυλίσας λίθον τῇ θύρᾳ τοῦ μνημείου, ἀπῆλθεν. <sup>61</sup>Ην δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου. <sup>62</sup>Τῇ δὲ ἐπαύριον, ἦτις ἐστὶ μετὰ τὴν παρασκευὴν, συνίχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ποὺς Πιλάτου, <sup>63</sup>λέγοντες· Κύριε, ἐμνήσθ-

ημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶντα Μετὰ τρεῖς ἡμέρας ἐγείρομαι. <sup>64</sup>Κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ Ὁντας ἀπὸ τῶν νεκρῶν καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. <sup>65</sup>Ἐφη αὐτοῖς ὁ Πιλάτος· Ἐχετε κουστωδίαν ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. <sup>66</sup>Οἱ δὲ προευθέντες ἡσφαλίσαντο τὸν τάφον, σφραγίσαντες τὸν λίθον, μετὰ τῆς κουστωδίας.

**CHAP. XXVIII.** 1'ΟΨΕ δὲ σαββάτῳ, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἥλθε Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τύφον. 2'Καὶ ἴδού, σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ Κυρίου, καταβὰς ἐξ οὐρανοῦ, προσελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. 3'Ην δὲ ἡ ἴδεα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡσεὶ χιών. 4'Απὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες, καὶ ἐγένοντο ὡσεὶ νεκροί. 5'Αποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναιξὶ· Μὴ φοβεῖσθε ὑμεῖς· οἴδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. 6'Οὐκ ἔστιν ὡδεὶ ἡγέρθη γὰρ, καθὼς εἶπε· δεῦτε, ἰδετε τὸν τόπον, ὃπου ἐκειτο ὁ Κύριος. 7'Καὶ

ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἴδοὺ, προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὅψεσθε· ἴδοὺ, εἰπον ὑμῖν. <sup>8</sup>Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μυημέσου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. <sup>9</sup>Ως δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἴδοὺ, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων· Χαίρετε. Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐτῷ. <sup>10</sup>Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγεῖλατε τοῖς ἀδελφοῖς μου, ὅταν ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κάκει με ὅψονται.

<sup>11</sup>Πορευομένων δὲ αὐτῶν, ἴδοὺ, τινὲς τῆς κουστωδίας, ἐλθόντες εἰς τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. <sup>12</sup>Καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε λαβόντες, ἀργύρια ἵκανὰ ἔδωκαν τοῖς στρατιώταις, <sup>13</sup>λέγοντες· Εἴπατε, ὅτι οἱ μαθηταὶ αὐτοῦ συκτὸς ἐλθόντες ἔκλεψαν αὐτὸν, ἡμῶν κοιμωμένων. <sup>14</sup>Καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. <sup>15</sup>Οἱ δὲ, λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν, καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ δρός, οὐ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. 17 Καὶ ἴδοντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. 18 Καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἔξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. 19 Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ δυνομα τοῦ Πατρὸς καὶ τοῦ Τίοῦ καὶ τοῦ ἄγιου Πνεύματος, 20 διδάσκοντες αὐτοὺς τηρεῖν πάντα, δόσα ἐνετειλάμην ὑμῖν· καὶ, ἴδού, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰώνος.

## **VOCABULARY**

## ABBREVIATIONS.

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acc.	accusative.	m. or masc.	masculine.
act.	active.	mid.	middle.
adj.	adjective.	n. or neut.	neuter.
adv.	adverb.	neg.	negative.
aor.	aorist.	nom.	nominative.
art.	article.	opp.	opposite or op- posed to.
cf.	compare.	opt.	optative.
comp.	comparative.	P. or part.	participle.
conj.	conjunction.	p. or perf.	perfect.
contr.	contracted.	pass.	passive.
dat.	dative.	pluperf.	pluperfect.
dem. or de- monstr.	demonstrative.	plur.	plural.
Eng.	English.	poss.	possessive.
et al.	et aliter.	pres.	present.
etym.	etymology.	prob.	probably.
f. (with subst., adj. or pron.)	feminine.	pron.	pronoun.
f. (with verb)	future.	prps.	perhaps.
or fut.		q.v.	quod vide.
folld.	followed.	rel.	relative.
folllg.	following.	S. or Sans.	Sanskrit.
fr.	from.	sing.	singular.
gen.	genitive.	subj.	subjunctive.
gen. omn.	of all genders.	subst.	substantive.
Germ.	German.	sup.	superlative.
gov.	governing.	v. a.	verb active.
imperat.	imperative.	v. mid.	verb middle.
imperf. or imp.	imperfect.	v. n.	verb neuter.
inf.	infinitive.	voc.	vocative.
irreg.	irregular.	=.	equal to.
Lat.	Latin.	LXX	the Septuagint.

N.B. Where the etymology is not given, the word is of very uncertain or of unknown origin.

Words with an asterisk (\*) prefixed are the Greek representatives of Hebrew or Chaldee words.

Such *principal tenses* of verbs as are placed within parentheses ( ), do not occur in the Greek Testament.

## VOCABULARY.

N.B.—Regularly-formed parts of words are not separately given, except for some special reason.

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\*Αβέλ, m. indecl. ("A breath of air; Evanescence") *Abel*; the second son of Adam, murdered by his brother Cain.

\*Αβτά, m. indecl. ("Jehovah is Father") *Abia* or *Abijah*; son and successor of Rehoboam, and an ancestor of Joseph, the husband of the Virgin Mary; i. 7; cf. 1 Kings xiv. 31; 2 Chron. xii. 16.

\*Αβτούδ, m. indecl. (prob. "Father is renown") *Abiud*; the son of Zorobabel, and an ancestor of Joseph, the husband of the Virgin Mary; i. 18.

\*Αβραάμ, m. indecl. ("Father of a multitude") *Abraham*; the ancestor of the Jewish nation. His call is usually assigned to B.C. 1921.

ἀγέθ-ός, ἡ, ὁν, adj.: 1. *Good*, in the fullest acceptance of the term.—As Subst.: a. ἀγέθοι, ὁν, m. plur. *Good persons, the good*; v. 45; but at xxii. 10 ἀγέθούς is an adj.—b. ἀγέθόν, οῦ, n. With

art. prefixed: *Goodness*; xix.

17; see 1. δ, no. 10.—c.

ἀγέθα, ὁν, n. plur. *Good things*.

—2. *Good, kind, benevolent, merciful*. (Comp.: *κρεσσων*; Sup.: *κράτιστος*) [γεθ, like Germ. "gut," Eng. "good"; akin to Sans. part. *kydt-a*, fr. root *κύλ*, in original force of "to shine"; ἀ is an inseparable prefix].

ἀγαλλίασθε, 2. pers. plur. pres. imperat. mid. of *ἀγαλλιάσω*.

(ἀγαλλ-ία -ιῶ), 1. aor. *ἡγαλλιάσσα*, v. n. [a late and strengthened form of *ἀγάλλομαι*, "to rejoice or exult"]

1. *To rejoice, or exult, exceedingly; to delight greatly*.—2. Mid.: *ἀγαλλ-ίασμα -ιώματι*, (f. *ἀγγαλλιάσσομαι*), 1. aor. *ἡγαλλιάσμην*, 1. aor. pass. in mid. force, *ἡγαλλιάσθην* and *ἡγαλλιάθην*. *To delight one's self greatly or exceedingly, to rejoice*.

ἀγαν-ακτ-έω -ῶ, (f. *ἀγανακτίσω*), 1. aor. *ἡγανάκτησα*,

v. n. [prob. for *ἀγαν-αχθ-έω*; fr. *ἀγαν*, in “strengthening” force; *ἀχθ-ος*, “a burden”] (“To have a heavy (mental) burden,” etc.; hence) *To be deeply grieved or vexed; to be displeased*, etc.

*ἀγάπāτε*, 2. pers. plur. pres. imperat.; v. 44.

*ἀ-γάπ-άω* -ω, f. *ἀγαπήσω*, p. *ἀγαπήκα*, 1. aor. *ἀγαπήσα*, v. a. (“To desire or long for”; hence) *To love* [prob. akin to Sans. root *KAP*, “to desire”; *ἀ* is a prefix; cf. *ἀγαθός*].

*ἀγάπ-η. ης*, f. [*ἀγάπ-άω*, “to love”] (“A loving”; hence) *Love*.

*ἀγάπ-ητός, ητή, ητόν*, adj. [*ἀγαπ-άω*, “to love”] *Loved, beloved*.

*ἀγαρ-εύω*, f. *ἀγαρέύσω*, v. a. [*ἀγγάρ-ος* (Persian word), “a mounted courier”; one of a body of men kept at regular stations in Persia for the purpose of forwarding the royal despatches, and possessing the power of enforcing assistance when needed] (“To act the part of an *ἀγγαρός*; hence) *To force, compel* one to do something; *to impress* one *into service*, etc.;—at v. 41 folld. by acc. of person and acc. of “measure of space.”

*ἀγγεῖον*, ου, n. [another form of *ἀγγος*, “a vessel or utensil”] *A vessel, or utensil, of any kind, such as a pan*,

*jar, pail*;—at xiii. 48 for fish; at xxv. 4 for oil.

*ἀγγελ-ος, ου, m.* [*ἀγγέλ-λω*, “to carry a message”] 1. *A messenger, etc.*—2. *An angel of God.*—3. *A wicked or fallen angel*; xxv. 41.

*ἀγ-ελη, ἐλης*, f. [*ἀγ-ω*, “to drive”] (“That which is driven”; hence) *Of swine: A herd*.

*ἀγ-έλω*, 1. aor. *ἀγιάσσα*, v. a. [*ἀγι-ός*, “holy”] (“To make *ἅγιός*; hence) *To hallow, sanctify*, etc. — Pass.: *ἀγι-έλουμαι*, p. *ἀγιασμαι*, 1. aor. *ἀγιάσθην*.

*ἀγιασθήτε*, 3. pers. sing. 1. aor. imperat. pass. of *ἀγιάζω*.

*ἀγ-ίός, ιδ, ιόν*, adj. (“To be adored or worshipped”; hence) *Holy, sanctified, consecrated to God or His service*:—*ἀγιά πόλις* = Jerusalem, iv. 5; xxvii. 53:—*ἀγιός τόπος* = the Temple at Jerusalem, xxiv. 15. —As Subst.: a. *ἀγιός*, ου, m. *A holy person, a saint*; xxvii. 52.—b. *ἀγιόν*, οῦ, n. *A holy, or consecrated, thing*:—*τὸ ἀγιόν, the holy thing*, i. e. *anything hallowed or consecrated*, vii. 6 [akin to Sans. root *YAJ*, “to adore, or worship,” the deities].

*ἀγκ-ιστρον*, ιστρον, n. (“That which is bent or curved”; hence) *A hook* [akin to Sans. root *ANCH*, “to bend]

or curve"; whence *αἴκα*, "a hook"; Gr. ἀγκύλης, "hooked, curved" [].

ἀ-γνάφ-ος, *ov*, adj. [ἀ, "negative"; γνάφ-ω (= πνάπτω), "to full or dress" cloth] ("Not fulled or dressed"; hence) Of cloth: *New*.

ἀ-γορ-ά, *ās*, f. [for ἀγερ-ά; fr. ἀγέρω, "to collect, assemble," through verbal root ἀγερ-] ("An assembling"; hence, "an assembly"; hence, "a place of assembly"; hence) *A market-place, market*.

ἀγορ-άκη, *f.* ἀγοράσσω, (p. ἡγόρακα), 1. *nor.* ἡγόρασσα, v. a. [ἀγορ-ά, "a market"] ("To market"; hence) *To buy, purchase, procure by purchase*.

ἀγρ-ίος, *ia, ior*, adj. [ἀγρός, "a field"] ("Pertaining to ἀγρός"; hence) Of honey: *Found in the fields or country, wild; as opposed to that obtained from hives*.

ἀγρ-ές, *ōū*, m. 1. *A field*, esp. of arable land.—2. Plur. : *Lands, property in land*.—3. *The country* [akin to Sans. *ajr-a*; cf. Lat. *ager*, *agri*; Eng. "acre"].

ἀγ-ες, *f. ἄξω*, (p. ἄχα, later ἄγχοχα), 2. *aor.* ἀγάγον, v. a. and n.: 1. *Act.* : *To bring, lead, etc.*—2. *Neut.* : *ἀγωμέν*, *Let us go, let us depart*.—In Greek, as well as in Latin, the first person plur. Subj. is at times used to express exhorta-

tion or admonition.—3. *Pass.* : ἀγ-ομέν, (p. ἀγματ), 1. *aor.* ἀχθην, 1. *fut.* ἀχθησομαι: a. *To be led or brought*.—b. *To be celebrated, or kept, as a birth-day*; xiv. 6 [akin to Sans. root *āj*, "to drive"; also, "to go"].

ἀ-θελ-ή, *ēi*, f. ("One of the same womb"; hence) 1. *A sister*.—2. *A kinswoman* [inseparable prefix *ἀ*, akin to Sans. *sa* (in first part of compound words), "same"; *θελ-ός*, "a womb"; akin to Sans. *garbh-* *a*].

ἀ-θελ-ός, *ov*, m. [id.] 1. *A brother*.—2. *A kinsman* [id.]

ἀδημον-έω -ῶ, v. n. [obso. ἀδημων, ἀδημον-ος, "sore-troubled"] *To be sorely troubled, to be in mental anguish*.

ἀ-θης, *ov*, m. (*Hades*, the mythic god of the lower world; hence) *The abode of the (un-holy) dead, hell*; xvi. 18;—at xi. 28 opposed to *οὐράνος* with regard to distance from this earth.

ἀδίκ-έω -ῶ, (f. ἀδικήσω, p. ἀδίκηκα), 1. *aor.* ἀδίκησα, v. a. [ἀδίκ-ος, "unjust"] ("To be unjust to"; hence) *To hurt, harm, injure*.

ἀδίκ-ία, *ias*, f. [id.] ("The quality of the *ἀδίκος*"; hence) 1. *Injustice, wrong*.—2. *Unrighteousness*.

ἀ-θή-ος, *ov*, adj. [ἀ, "not";

δίκη, "justice"] ("Not having δίκη"; hence) *Unjust* morally; *unrighteous*. — As Subst.: ἀδίκοι, *ov*, m. plur. *Unrighteous persons*.

(ἀδύνατ-έω -ῶ), f. ἀδύνατ-ήσω, v. n. [ἀδύνατ-ος, "impossible"] *To be impossible*.

ἀ-δύνατος, δύνατος, adj. [ἀ, "negative"; δύνατος (of things), "possible"] *Not possible, impossible*.

ἀετός, *ov*, m. *An eagle*.

ἄζυμ-α, *ov*, n. plur. [ἄζυμος, "unleavened"] ("The unleavened things or cakes"; hence) *The feast of unleavened bread*.

\*Ἀλέξ, m. indecl. *Alez*; a son of Eliakim, and an ancestor of Joseph, the husband of the Virgin Mary; i. 14.

ἀ-θε-ος, *ov*, adj. [ἀ, "negative"; θε-ή, "a penalty"] ("Not having θεή"; hence) ("Not deserving a penalty or punishment"; hence) *Guiltless, innocent*.

ἀλυ-τ-ἄλ-ος, *ov*, m. [ἀλυ, a root of ἀλσώ, "to rush"; (i) connecting vowel; ἄλς, ἄλ-ος, "the sea"] ("Sea-rushing thing," "that over which the sea rushes or to which it is impetuously carried"; hence) *Sea-shore, beach, strand*.

Ἀλυμνος, *ov*, f. *Egypt*; a country of Africa, to which Joseph fled for refuge when Herod sought to kill the infant

Jesus, and where the Jews had been in bondage for 400 years.

ἀλμα, ἄτος, n. *Blood*.

ἀιμορρό-έω -ῶ, v. n. [αιμορρό-ία (quadrisyll.), "a discharge, or flow, of blood"] *To have a discharge, or flow, of blood*.

ἀλυ-ος, *ov*, m. *Praise* [akin to Sans. root *VEN* or *VEN*, "to praise"].

(αἰρετ-ίω), 1. aor. γέρεται, v. a. [αἰρετός, "chosen"] *To choose, select*.

ἀλφε, f. ἄλφη, p. ἄλφα, 1. aor. ἄλφα, v. a. : 1. *To raise, to take or lift up*.—2. *To carry, bear, take, etc.*—3. *To take away, remove*.—4. *With ἀπό: To take away from, i. e. to deprive of*.—Pass. : αἰρομαι, p. ἄλφαι, 1. aor. ἄλφην, 1. fut. ἄλφησομαι.

ἀλτεῖτε, contr. 2. pers. plur. pres. imperat. of ἀλτέω; vii. 7.

ἀλτέω -ῶ, f. αἰτήσω, p. ἄτηκα, 1. aor. ἄτησα, v. a. and n. : 1. Act. : a. *With Acc. of thing: To ask for*.—b. *With Acc. of person: To ask of, to ask*.—c. *With Acc. of person and Acc. of thing: To ask one for something; to ask something of, or from, one*.—2. Neut. : *To ask, make a request, etc.*—3. Mid. : αἰτέομαι -οῦμαι, f. αἰτήσομαι, 1. aor. ἄτησάμην : a. *With Acc.: To ask for something for one's*

own self; to request, beg for.

—b. Alone: To make a request or entreaty; to beg a favour, etc. [akin to Sans. root यात्, “to ask”].

αἴτια, as, f.: 1. A cause, reason, ground, etc. — 2. A charge, accusation.

αἰών, ἀιών, m.: 1. Life-time, life. — 2. An age, generation, period of time. — 3. The world

as it now is. — 4. An infinite space of time, eternity [akin to Sans. अयु, “life”].

αἰών-λογος, λογ, adj. [αἰών, “eternity”; see αἰών, no. 4] (“Pertaining to αἰών”; hence) Eternal, everlasting.

ἀκάθαρτ-στία, στία, f. [for ἀκάθαρτ-στία; fr. ἀκάθαρτος, “impure, unclean”] (“The state, or condition, of the ἀκάθαρτος”; hence) Impurity, uncleanliness, foulness, filth.

ἀ-κάθαρτος, τον, adj. [ἀ, “negative”; καθάρις, “to cleanse”; through verbal root καθαρ] (“Not cleansed”; hence) Morally: Unclean, impure; in St. Matthew only of unclean spirits.

ἀκ-ανθ-ο-η, ης, f. [prob. ἀκ-ή, “a sharp point”; ἀνθ-ος, “a flower”] (“That which has sharp points and flowers”; i. e.) A thorn-tree, thorn-bush, a thorn.

ἀ-καρπ-ος, ον, adj. [ἀ, “negative”; καρπ-ός, “fruit”] (“Not having καρπός”; hence)

Without fruit, barren, unfruitful.

ἀ-κέρ-ατος, ατον, adj. [ἀ, “negative”; κερ-άνυμι, “to mix”] (“Unmixed”; hence) Guileless, harmless.

ἀκμήν, adv. [adverbial acc. of ἀκμή, in force of “the time, the particular time”] (“Up to the time”; hence) As yet, still.

ἀκο-ή, ἡς, f. [ἀκο-ύω, “to hear”] (“A hearing”; hence, (act.) “that which hears”; (pass.) “that which is heard”; hence) 1. A report, rumour. — 2. Fame, etc.

ἀκολούθαι, ἀκολούθειν, 2. and 3. pers. sing. pres. imperat. of ἀκολούθω.

ἀκολούθ-έω -θ, f. ἀκολούθησα, p. ἀκολούθηκα, 1. aor. ἀκολούθησα, v. p. [ἀκόλουθος, “following”] To follow; — mostly with Dat.; — at x. 38 with διτσω; at xxi. 9 alone.

ἀκολούθησω, fut. ind. of ἀκολούθω.

ἀκούετε, 2. pers. plur. pres. imperat. of ἀκούω; xv. 10.

ἀκούω, f. ἀκούσω and ἀκούσομαι, p. ἀκήκοα, 1. aor. ἀκούσα, v. a. and n.: 1. Act.: a. With Acc. of thing; or Gen. of person or thing: To hear. — b. With Acc. of thing: To hear of. — c. With Gen. of person: To hear or heed; to attend, or give ear, to one. — 2. Neut.: a. To hear. — b. To

*hear, i. e. have, or possess, the faculty of hearing.—c. To attend, give ear.—Pass.: ἀκούσμα, (p. ἡκούσμα), 1. aor. ἡκούσθην, 1. f. ἀκούσθομαι [prob. to be divided ἀ-κού-ών; fr. ἀ, inseparable prefix, in “strengthening” force; root κού, found in κού-ω, “to hear, perceive”].*

*ἀκρίβ-ῶς, f. ἀκρίβωστο, p. ἡκρίβωστα, 1. aor. ἡκρίβωστα, v. a. [ἀκρίβ-ής, “accurate”]*

*To examine, or investigate, accurately; to ascertain by inquiry, to inquire diligently about.*

*ἀκρίβ-ῶς, adv. [id.] (“After the manner of the ἀκρίβης”; hence) Accurately, exactly, closely.*

*ἀκρίς, ἵδος, f. A locust.*

*ἀκρ-ον, ον, n. [ἀκρ-ος, “highest”; hence, “furthest”]*

*Furthest point, extremity, end.*

*ἀκρ-ος, ρα, πον, adj. [ἀκ-ή, “a point”] (“Pointed”; hence) 1. Highest.—2. a. Furthest.—b. The furthest part of that to which it is in attribution.*

*ἀκύρ-ός-ω, 1. aor. ἡκύρωστα, v. a. [ἀκύρ-ος, “without authority or validity”] (“To render ἀκύρος”; hence) To deprive of authority, etc.; to invalidate, make of no effect.*

*ἀλάβαστρον, ον, n. (“Alabaster”; hence) An alabaster box, casket, etc., for unguents.*

**ἄλ-ας, ἄτος, n. Salt** [like ἄλ-ς, akin to Sans. *sar-a*; cf. Lat. *sal*; Eng. *salt*].

**ἀλείφ-ω, (f. ἀλείψω), p. ἡλείφα, 1. aor. ἡλείφη, v. a. 1. To anoint.—2. Mid.: ἀλείφομαι, f. ἀλείφομαι, 1. aor. ἡλείφαμην, To anoint for one's self or as one's own especial act [akin to Sans. root *LIP*, “to anoint”; ἀ is an inseparable prefix without force; cf. ἀ-γάθ-ός].**

**ἀλείφω, 2. pers. sing. 1. aor. imperat. mid. of ἀλείφω.**

**ἀλικτωρ, ορος, m. A cock.**

**ἄλ-ερον, εύρον, n. [ἄλ-έω, “to grind”] (“The ground thing”; hence) Fine meal, wheaten flour.**

**ἀληθ-εια, ειας, f. [ἀληθ-ής, “true”] (“The quality of the ἀληθής”; hence) Truth.**

**ἀληθώ (found only in pres., imperf., and pres. part.;—in pres. part. alone in Gr. Test.), v. n. To grind.**

**ἀληθ-ῶς, adv. [ἀληθ-ής, “true”] (“After the manner of the ἀληθής”; hence) Truly, in truth.**

**ἄλ-ιεύς, ἵεως, m. [ἄλς, ἄλ-ός, “the sea”] (“The one pertaining to ἄλς”; hence) A fisherman, fisher.**

**(ἄλικε), f. pass. ἄλισθήσομαι, v. a. [ἄλ-ς, ἄλ-ός, “salt”] To salt.—Pass.: To be salted.**

**1. ἀλλά, conj. [originally**

neut. acc. plur. of ἄλλος, “another,” with the accent changed] (“In another way, otherwise”; hence) 1. *But*.—2. *Except, only*.

2. ἄλλα, neut. nom. and acc. plur. of ἄλλος.

ἄλλ-ηλ-ον, pron. plur. without nom. [reduplicated and changed fr. ἄλλ-ος, “another”] *Of, etc., one another*.

ἄλλ-ος, η, ο, pron. adj. : 1. Sing. : a. *Another, other*.—As Subst. : ἄλλος, ον, m. *Another man, another*.—b. Repeated, whether as adj. or subst., and whether in the same or a different case: *One . . . another*.—2. Plur. : *Other*.—As Subst. : a. ἄλλοι, ον, m. : (a) *Alone*: *Other men, others*.—(b) *Repeated*: *Some . . . others*.—b. ἄλλα, ον, n. *Other things* [akin to Sans. *an-ya*, “other”].

ἄλλ-ότριος, οτρία, ὄτριον, adj. [ἄλλος, “another”] *Foreign, strange, alien, not of one's own country*.—As Subst. : ἄλλότριοι, ον, m. plur. *Foreigners, strangers*; xvii. 25, 26.

Ἄλφαιος, ον, m. *Alphæus* (otherwise called Cleopas); the brother of Joseph the husband of the mother of Jesus, and the father of James the Less and of Joses.

ἄλων, ονος, f. *A threshing-floor*.

ἄλωτης, εκος, f. *A fox*.

ἄμα, prep. gov. dat. : 1. *Along with, together with*; xiii. 29.—2. Of time: *At the same time with, at*;—at xx. 1 joined to adv. προτ.

ἄμαρτ-άνω, (f. ἄμαρτήσομαι, later) ἄμαρτήσω, 1. aor. ἄμαρτησα, 2. aor. ἄμαρτον, v. n. *To do wrong or amiss; to commit sin, to sin*.

ἄμαρτήσω, fut. ind. of ἄμαρτάνω, xviii. 21;—1. aor. subj. of ἄμαρτάνω, xviii. 15.

ἄμαρτ-ία, ίας, f. [ἄμαρτάνω, “to sin”] (“The act of sinning”; hence) 1. *Sin, generally*.—2. Plur. : *Sins*; i. e. various acts or forms of sin.

ἄμαρτ-ωλός, ωλόν, adj. [id.] *Sinning, sinful*.—As Subst. : a. ἄμαρτωλος, ον, m. *A sinful person, a sinner*;—in St. Matthew only in plur.—b. Plur. : ἄμαρτωλοι, ον, m. As a designation of the Gentiles: *Sinners*; xxvi. 45.

ἄμελ-έω, f. ἄμελήσω, (p. ἄμεληκα), 1. aor. ἄμελησα, v. n. [ἄμελ-ής, “careless”] *To be careless, negligent, heedless*.

ά-μέριμν-ος, ον, adj. [ά, “negative”; μέριμν-α, “anxious care”] (“Not having μέριμνα”; hence) *Free from anxious care or anxiety; free from alarm, unconcerned*.

\*ἄμήν, adv. : 1. At the beginning of a sentence: *In truth, of a truth, verily*.—2.

At the end of a sentence: *So may, or let, it be; amen.*

\*Ἀμινᾶδάθ, m. indecl. (prob. “Voluntary People”) *Amin-adab*; son of Aram, and an ancestor of Joseph, the husband of the Virgin Mary; i. 4; —see 1 Chron. ii. 10.

ἄμμος, *ou*, f. *Sand.*

ἄμπελος, *ou*, f. [prob. fr. ἀμπ-ι, *Aeolic* form of ἀμφ-ι, “around”; ἀλ, root of ἀλ-ισσω, “to roll or wind”] (“That which rolls itself, or winds, around”; hence) *A vine*, as twining its tendrils around trees, *etc.*, for support.

ἄμπελ-ών, *ώμος*, m. [ἄμπελος, “a vine”] (“The thing having ἄμπελος”; hence) *A vineyard.*

ἄμφι-βλη-στρον, *στρον*, n. [ἄμφι, “around”; βλη, a root of βλλω, “to throw,” *etc.*] (“That which is made for throwing around”; hence) *A casting-net; a fishing-net; a seine, etc.*

ἄμφι-έννυμι, (f. ἄμφι-έσω and ἄμφιώ), v. a. [ἄμφι, “around”; ἔννυμι, “to put clothes on” another] 1. Act.: (“To put clothes on and around” another; hence) *To clothe*, i. e. of grass as Object; *to adorn, invest with beauty*; vi. 30.—2. Pass.: p. ἄμφι-εσμαι, *To be clothed or clad.*

ἄμφι-στερος, *στέρα*, *στερον*, adj. [ἄμφι-ω, “both”] (“Be-

longing to ἄμφω”; hence) *Both*; —at ix. 17 supply αὐτοί (= οἵος καὶ ἀσκοῖ) with ἄμφι-στεροι; —at xv. 14 supply αὐτοί (= τυφλοῖ) with ἄμφι-στεροι.—As Subst.: ἄμφι-στερα, *ou*, n. *Both things; both of two things.*

\*Ἀμών, m. indecl. (“Builder or Architect”) *Amon*; a son of Manasses king of Judah, whom he succeeded B.C. 642 according to some; according to others B.C. 644; see 2 Kings xxi. 19; 2 Chron. xxiii. 20. Amon was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

1. ἢν, conj. = 1. ἢν. *If*; see ἢν.

2. ἢν, conditional particle, modifying the power of the word to which it belongs: 1. With Verbs (of all moods except the Imperative): a. With 1. aor. Indic.: *Could have, should have.*—b. With Subj., the force of ἢν is thrown on some preceding conjunction, or some relative word; see below, no. 2.—2. With Relative pronouns, adverbs, conjunctions, *etc.*: ὃς ἢν, *whoever, whosoever*; ὅπου ἢν, *wherever*; ἕως ἢν, *until, whatever time it be (that)*; ὅσοι ἢν, *how many soever, as many soever as.*

ἄντι, prep. gov. acc. (“Up, up along”; hence) 1. *Through,*

*throughout, in.*—2. Distributively: *A piece.*

ἀνα-βαίνω, f. ἀνα-βήσομαι, p. ἀνα-βέβηκα, 2. aor. ἀν-έβη, v. n. [ἀνά, “up”; βαίνω, “to go”] 1. *To go up from a place, etc.*—2. *To go up into or upon; to mount, ascend, climb up.*—3. *Of a ship, etc. : To go on board, embark.*—4. *Of a fish : To come up from the water;* xvii. 27.

ἀναβάς, ἄστα, ἀν, P. 2. nor. of ἀναβαίνω.

ἀνα-βλέπω, (f. ἀνα-βλέψω), 1. aor. ἀν-έβλεψα, v. n. [ἀνά; βλέπω, “to look or see”] 1. [ἀνά, “up, upwards”] a. *To look up or upwards.*—b. *To lift up the eyes.*—2. [ἀνά, denoting “repetition”] *To see again, to recover sight.*

(ἀνά-βοάω -ώ, f. ἀνα-βοήσομαι), 1. aor. ἀν-εβόησα, v. n. [ἀνά, in “augmentative” force; βοάω, “to cry out”] *To cry out aloud, to shout out, etc.*

ἀνά-γινώσκω, (f. ἀνα-γνώσομαι, p. ἀν-γνωκα), 2. aor. ἀν-έγνων, v. a. and n. [ἀνά, denoting “repetition”; γινώσκω, “to know”] (“To know again”; hence) *Of written characters: To read.*

ἀναγκ-ῆλω, (f. ἀναγκάσω, p. ἡνάγκα), v. a. [ἀνάγκη, “constraint, necessity”] (“To make” something “a necessity.”; hence) *To constrain, force, compel.*

ἀνάγκη, η, f. *Need, necessity.*

ἀν-ἄγω, (f. ἀν-άξω), 2. aor. ἀν-τρύάγον, v. a. [ἀν-ά, “up”; ἄγω, “to lead”] 1. *To lead, carry, or bring up.*—2. Pass. ἀν-άγομαι, 1. aor. ἀν-ήχθη.

ἀν-αἰρέω -αιρῶ, f. ἀν-αιρήσω, (p. ἀν-ηρηκα), 2. aor. ἀν-εἴλον, v. a. [ἀνά, “up”; αἴρω, “to take”] (“To take up”; hence) *To take away, make away with, destroy.*

ἀν-ατί-ον, or, adj. [ἀν, “negative” particle; αἰτί-α, “a fault”] (“Not having *airia*”; hence) *Faultless, blameless, guiltless.*

(ἀνά-κάμπτω), f. ἀνά-καμψω, 1. aor. ἀν-έκαμψα, v. n. [ἀνά, “back”; κάμπτω, “to bend”] (“To bend back”; hence, in reflexive or neut. force, “to bend one’s self, or bend, back”; hence) *To turn back, return.*

ἀνά-κειμαι, v. n. [ἀνά, “backwards, back”; κεῖμαι, “to lie” at table, etc.] (“To lie back”; hence) *To recline on a couch at table.*

ἀνάκειμενος, η, or, P. pres. of ἀνάκειμαι.—As Subst.: ἀνάκειμενος, ον, m. plur.: *Guests at a feast.*

ἀνακλίθηναι, ἀνακλίθησομαι, 1. nor. inf. pass., and 1. fut. ind. pass. of ἀνακλίνω.

ἀνα-κλίνω, f. ἀνα-κλίνω, 1. nor. ἀν-έκλινα, v. a. [ἀνά, “backwards, back”; κλίνω,

“to make to bend”] (“To make to bend backwards”; hence) 1. Act.: *To make to lie down, or recline, at table, etc.*—2. Pass. in Mid. force: (*ἀνα-κλίνομαι*), 1. aor. *dy-εκλίθην*, 1. fut. *ἀνα-κλίσθομαι*, *To recline, lie or sit down, at table.*

*ἀνάπαυ-σις, σεως, f.* [ *ἀνά-παυ-ω*, in mid. “to rest”; see *ἀνά-τανω*] *A resting, rest, whether actual or figurative.*

*ἀνα-παύω, f. ἀνα-παύων, (p. ἀνα-πέπαυκα), v. n. [ *ἀνά*, in “strengthening” force; *παύω*, “to make to cease”] (“To make—a person—to cease” from something; hence) 1. *To give rest to a person.*—2. Mid.: *ἀνα-παύομαι, (f. ἀνα-παύσομαι)*, 1. aor. *dy-επαναστά-μην*, (“To give rest to one’s self”; hence) *To rest, take rest.**

*ἀνάπεσσιν, 2. aor. inf. of ἀναπίπτω.*

(*ἀνα-πίπτω, f. ἀνα-πίστου-μαι*, p. *ἀνα-πέπτωκα*), 2. aor. *dy-έπεσσον*, v. n. [ *ἀνά*, “backwards, back”; *πίπτω*, “to fall”] (“To fall back”; hence) *To recline, lie down, for the purpose of taking food.*

*ἀνα-πληρόω-πληρώ, 1. aor. dy-επλήρωσσα, v. a. [ *ἀνά*, “up”; *πληρώω*, “to fill”] (“To fill up”; hence) *To fulfil, accomplish.*—Pass.: *ἀνα-πληρόμαι-πληρούμαι*, 1. aor. *ἀν-επληρόθην.**

*ἀναστάς, ἀστα, ἀν, P. 2. aor. of ἀναστημα.*

*ἀνα-στά-σις, σεως, f.* [ *ἀνά*, “up”; *στά*, a root of *ἰστημι*, in neut. force, “to stand”] (“A standing up, a rising”; hence) *Of the dead: Resurrec-*

*τία-στρέφομαι, with 2. aor. pass. *dy-εστράφην*, (and 2. fut. pass. *ἀνα-στραφθομαι*), in mid. force; v. mid. [ *ἀνά*, in “strengthening” force; *στρέφομαι*, (mid.) “to turn one’s self about”] (“To turn one’s self about much or often” in a place; hence) *To dwell, remain, live, be in a place.**

*ἀνα-τέλλω, (f. ἀνα-τελῶ), p. *ἀνα-τέλλακα*, v. n. and a. [ *ἀνά*, in “strengthening” force; *τέλλω*, (v. n.) “to rise”] 1. Nent.: *Of the sun, light, etc.: To rise, arise.*—2. Act.: *Of the sun as Object: To make, or cause, to rise*; v. 45.*

*ἀνάτολ-ή, ἥς, f.* [for *ἀνά-τελ-ή*; fr. *ἀνάτελ-λω*, “to rise”] (“A rising” of the heavenly bodies; hence) 1. *Of the sun: Sun-rise.*—2. Sing. and Plur.: *The East, as the quarter where the sun rises.*

*ἀνα-φέρω, (f. *dy-οίσω*), 1. aor. *dy-ήνεγκα*, v. a. [ *ἀνά*, “up”; *φέρω*, “to carry”] *To carry or take up.**

*ἀνδρα, acc. sing. of *διήρω*.*  
*Ἀνδρέας, ου, m. *Andrew*;*

the brother of Simon Peter, and one of the twelve Apostles.

ἀνθην, 2. aor. ind. of *dra-*  
*βαίνω*.

ἀνέγνων, 2. aor. ind. of *dra-*  
*γίνωσκω*.

ἀνέλλον, 2. aor. ind. of *dra-*  
*ναιρέω*.

ἀνεκτ-ότερος οτέρα, *ότερος*, comp. adj. [ἀνεκτ-ός, "tolerable, endurable"] *More tolerable or endurable*.

ἀν-ερος, *έρων*, m. ("The blowing thing"; hence) 1. *Wind*.—2. Plur.: *The quarters of the heavens whence the wind blows*; xxiv. 81 [akin to Sans. root *AN*, "to blow"].

ἀνίξομαι, fut. ind. mid. of *ἀνέχω*.

ἀν-εν, adv. With Gen.: *Without* [akin to Sans. negative prefix *an* = English *un-*, *in-*].

(ἀν-έχω, f. *ἀν-έξω*, p. *ἀν-*  
*έσχηκα*, v. a. [ἀνά, "up"; ἔχω, "to hold"] *To hold up*.—In Gr. Test. not found in act. voice).—Mid.: *ἀν-έχομαι*, f. *ἀν-έξομαι*, 2. aor. *ἡν-εσχόμην*, ("To hold up for one's self"; hence) With Gen. of Object: *To bear, endure, put up with, tolerate, suffer*.

ἀνεύχθησαν, 3. pers. plur. 1. aor. ind. pass. of *ἀνοίγω*.

ἀνηθον, *ον*, n. *Anise, dill; a herb having aromatic seeds*.

ἀνήρ, *νδρός*, m.: 1. *A man*.—2. *A husband* [akin to Sans.

*nar-a*, "a man"; & is a prefix; cf. *ἀ-γεθ-ός*].

ἀνήχθην, 1. aor. ind. pass. of *ἀνέχω*.

ἀνθίξομαι, fut. ind. of *ἀντ-*  
*έχομαι*.

ἀνθ-ίστημι, (f. *ἀντι-στήσω*), p. *ἀνθ-ίστηκα*, 2. aor. *ἀντ-*  
*έστην*, v. a. and n. [ἀνθ (see *ἀντι*), "against"; *ίστημι*, "to cause to stand—to stand"] (1. Act.: In pres., imperf., 1. fut., and 1. aor.: "To cause to stand against, to set a-against."—2.) Neut.: In perf., pluperf., and 2. aor.: ("To stand against or in opposition"; hence) With Dat.: *To resist, oppose*.

ἀνθρωπος, *ον*, comm. gen. *A human being; a man, person*:—διόλος τοῦ *ἀνθρώπου*, *the son of man*; i.e. Christ in respect to His human nature; viii. 20, etc.:—οι *ἀνθρώποι*, *men, or persons, generally*; xvi. 18, etc.

ἀ-νιπτ-ος, *ον*, adj. [ἀ, "neg-ative"; *νιπτ-ω*, "to wash"] *Not washed, unwashed*.

ἀν-ίστημι, f. *ἀνα-στήσω*, p. *ἀν-ίστηκα*, 1. aor. *ἀν-έστησα*, 2. aor. *ἀν-έστην*, v. a. and n. [ἀν-ά, "up"; *ίστημι*, "to make to stand—to stand"] 1. Act.: In pres., imperf., fut., and 1. aor.: ("To make to stand up"; hence) Of a family, etc., as Object: *To raise up, etc.*—2. Neut.: In perf.,

pluperf., and 2. aor.: a. *To stand*, or *rise*, *up*.—b. *To rise* from the dead, *etc.*—3. Mid.: *dv-λειτάμαι*, f. *ἀνα-στήσομαι*: a. *To stand up*, *arise*.—b. *To rise* from the dead.

*dvοιγγήσομαι*, 2. fut. ind. pass. of *dvοιγω*.

*dv-οίγει* (*dv-οίγνυμι*, f. *dvοίξω*), p. *dv-έργα* (and *dvέρχα*), 1. aor. *dv-έρξα* and *ἔροξα*, v. a. and n. [*dv-ά*, in “intensive” force; *οίγω* or *οίγνυμι*, “to open”] 1. Act.: *To open*;—at xxv. 11 supply *τὴν θύραν* after *ἔροξον* :—*τοὺς ὄφθαλμοὺς dvοίγειν*, *to open the eyes*, i. e. to restore the sight.—2. Pass.: (*dv-οίγνυμα*), perf. *dv-έργυμα*; and *ἡν-έργυμα*, 1. aor. *dv-εφχθην*, *ἡν-εφχθην*, and *ἡν-οίχθην*, (1. fut. *dv-οίχθσομαι*), 2. fut. *dv-οίγησομαι*: a. *To be opened*.—b. *To be open*; *to stand or lie open*.

*dvομ-ία*, *ιας*, f. [*dvομ-ος*, “without law”; hence, “wicked”] (“The state, or quality, of the *ἄνομος*”; hence) *Wickedness, impiety*.

1. *ἄνομ-ος*, *ou*, adj. [*ά*, “negative”; *νόμ-ος*, “law”] (“Not having law, lawless”; hence) *Wicked, impious*.—As Subst.: *ἄνομος*, *ou*, m. *A wicked, or impious, person*; *a transgressor*.

2. *ἄνωμος*, *ou*; see 1. *ἄνομος*.  
*dvτάλλαγ-μα*, *μάτος*, n. [*dvταλλάσσω*, “to exchange

for” something else, through verbal root *dvταλλω*] (“That which is exchanged for” something else; hence) With Gen. of that which is exchanged: *An exchange for or in return for*.

*dvτ-έχομαι* (or *dvτ-ισχομαι*), f. *dvτ-έξομαι*, v. mid. [*dvτ-ί*, “over against”; *έχομαι* (mid. of *έχω*, “to have”), “to hold one’s self or cling”] (“To hold one’s self, or cling, over against” something; hence) With Gen.: *To cling, cleave, adhere, to a person*; vi. 24.

*dvτί* (before a soft vowel, *dvτ*; before an aspirated vowel, *dvθ*), prep. gov. gen. (“Over against”; hence) *In the place of, instead of, in return for*.

*dvτί-δικ-ος*, *ou*, m. [*dvτί*, “against”; *δικ-η*, “a suit” at law] (“One having a suit against” a person; hence) *An opponent, adversary*.

*dvτιστήναι*, 2. aor. inf. of *dvτιστημι*.

*ἄν-υδρος*, *υδρος*, adj. [*άν*, “negative particle”; *υδρος*, akin to *υδωρ*, “water”] Of places: *Without water, dry, parched*.

*ἄνω-θεν*, adv. [*ἄνω*, “above”; particle *θεν* = “from”] (“From above”; hence, by a Greek idiom) *Above, etc.*:—*dvτό ἄνωθεν* (supply *τοῦ*), *from*

*that which is above; i. e. from the upper part or top.*

**ἄριος**, *la, ἵνα*, adj. [for ἄγ-*οις*; fr. ἄγ-*ω*, “to weigh” so much] (“Weighing” so much; hence, “worth”; hence) 1. *Worthy, deserving*.—2. With Gen. : a. *Worthy of; meet, or suitable, for*.—b. *Deserving of*.

**ἄπαγγέλλω**, 1. aor. inf. of *ἀπαγγέλλω*.

**ἀπαγγέλλετε**, 2. pers. plur. 1. aor. imperat. of *ἀπαγγέλλω*.

**ἀπ-αγγέλλω**, f. *ἀπ-αγγελῶ*, 1. aor. *ἀπ-τργγειλα*, v. a. [*ἀπ-δ*, in “strengthening” force; *ἀγγέλλω*, “to carry word”]

*To carry word about; to announce, declare, show by speaking, report, relate, tell.*

(*ἀπ-άγχω*, f. *ἀπ-άγξω*, 1. aor. *ἀπ-ῆγξα*, v. a. [*ἀπ-δ*, in “strengthening” force; *άγχω*, “to strangle or throttle”] *To strangle or throttle*).—Mid. : (*ἀπ-άγχομαι*, f. *ἀπ-άγξομαι*), 1. aor. *ἀπ-ηγχόμην*, *To strangle, or throttle, one's self; to die by hanging one's self, to hang one's self*.

**ἀπ-άγω**, (f. *ἀπ-άξω*), 2. aor. *ἀπ-ῆγδον*, v. a. and n. [*ἀπ-δ*; *άγω*, “to lead”] 1. Act. : [*ἀπό*, “away”] a. *To lead away*.—b. *To carry off to prison, or as a prisoner*.—2. Neut. : [*ἀπό*, in “strengthening” force] *Of a road, etc., as Subject: To lead, conduct*;

vii. 13, 14;—cf. Lat. *via ducit*, Hor. Ep. 1, 18, 20; Ov. M. 3, 602, etc.

(*ἀπ-αἴρω*, f. *ἀπ-ἀρώ*, p. *ἀπ-ῆρκα*, v. a. [*ἀπ-δ*, “off”; *αἴρω*, “to lift”] (“To lift off”; hence, “to carry awry, take awry”).—Pass. : (*ἀπ-αἴρομαι*), 1. aor. *ἀπ-ῆρθην*, *To be taken away*.

**ἀπλός**, *ή, ὅν*, adj. (“Soft” to the touch; hence) *Tender*.

**ἀπ-αντάω** -*αντῶ*, f. *ἀπ-αντήσω*, (p. *ἀπ-ήντηκα*), 1. aor. *ἀπ-ήντησα*, v. n. [*ἀπ-δ*, in “strengthening” force; *ἀντῶ*, “to meet”] With Dat. : *To meet*.

**ἀπάντη-σις**, *σεως*, f. [for *ἀπάντα-σις*; fr. *ἀπαντάω*, “to meet”] With Gen. : *A meeting of, or with, a person*.

**ἀπαρθῆ**, 3. pers. sing. 1. aor. subj. pass. of *ἀναίρω* :—only in this form in Gr. Test.

**ἀπ-αρνέομαι** -*αρνοῦμαι*, f. *ἀπ-αργήσομαι*, 1. aor. *ἀπ-ηρνησάμην*, v. mid. [*ἀπ-δ*, in “intensive” force; *αρνέομαι*, “to deny”] *To deny utterly*.

**ἀπαρνησάσθω**, 3. pers. sing.

1. aor. imperat. of *ἀναρνέομαι*.  
**ἄ-πᾶς**, *πᾶσα, πᾶν*, adj. [*ἄ*, in “intensive” force; *πᾶς*, “all”]  
1. *Quite all; the whole, all completely*.—As Subst. : a. *ἄπαντες*, *ων*, m. plur. *All men, all persons*.—b. *ἄπαντα*, *ων*, n. plur. *All things*.—2. *The whole of that denoted by*

the subst. to which it is in attribution.

ἀπάτη, η, f. *Deceitfulness, deceit.*

ἀπέθανον, 2. aor. ind. of ἀποθνήσκω.

ἀπεκρίθην, 1. aor. ind. (pass. form) of ἀποκρίνομαι.

ἀπεκρινόμην, 1. aor. ind. of ἀποκρίνομαι.

ἀπέλθεν, 2. aor. inf. of ἀπέρχομαι.

ἀπέλθε, 2. aor. subj. of ἀπέρχομαι.

ἀπέλθων, οὖσα, δν, P. 2. aor. of ἀπέρχομαι.

ἀπέναντι, adv. [ἀπ-δ, in "strengthening" force; ἐναντι, "opposite"] With Gen. : *Opposite, opposite to, over against.*

ἀπενιψάμην, 1. aor. ind. mid. of ἀπονίζω.

ἀπέντεξα, 1. aor. ind. of ἀποπνιγω.

ἀπέρχομαι, f. ἀπ-ελείνομαι, p. ἀπ-ελήλυθα, v. mid. [ἀπ-δ, "away"]; ἔρχομαι, "to come, to go"; 1. *To go away, depart.*—2. *To betake one's self, set out, go, or come to, etc., some person or place.*

ἀποστάλην, 2. aor. ind. pass. of ἀποστέλλω.

ἀπεσταλμένος, η, ον, P. perf. pass. of ἀποστέλλω.

ἀπέξω, (f. ἀφ-έξω and ἀποστάλησω), v. a. and n. [ἀπ-δ; ἔχω] 1. Act.: [ἀπ-δ, "from"; ἔχω, "to have"] ("To have"

something "from" one; hence) *To receive, have, get.*

—2. Neut. : [ἀπ-δ, "away"; ἔχω, (neut.) "to have or hold one's self"; hence, "to be"] ("To be away" from a place; "to be far off"; hence) *To be distant.*

ἀπιστία, ία, f. [ἀπιστ-ος, "unbelieving"] ("The quality, or state, of the ἀπιστος"; hence) *Unbelief.*

ἀπιστός, πιστος, adj. [ἀ, "negative"; πιστός, "believing"] *Not believing, unbelieving, without belief or faith, faithless.*

ἀπλοῦς, η, ον (contr. fr. ἀ-πλό-ος, η, ον), adj. ("Once filled"; hence, "one-fold, single"; hence) *Of the eye or sight: Sound, free from disease, in a natural or healthy state* [for ἀ-πλέ-ος; fr. ἀ, akin to Sanscritsa, (originally) "one" (cf. Lat. *suum* in *simplex, sim-plus*); πλε = πλη in πλι-πλημι, "to fill"].

ἀπό (before a soft vowel ἀπ'; but ἀπδ 'Αθραδμ, i. 17; see, also, ii. 1; vii. 16, etc. :—before an aspirated vowel ἀφ'; but ἀπδ 'Ιερουσάλημ, xv. 1; ἀπδ 'Ιερίχω, xx. 29), prep. gov. gen. : 1. *From, in the fullest meaning of the word.*—2. *To mark the material of which a thing is made: Of, from;* iii. 4.—3. *To mark a result, cause, etc. : From, in*

*consequence of*; xiv. 26.—  
**4.** With Gen., instead of Partitive Gen. alone after verbs active to denote a part: *Qf*: —τὰ κυνάρια ἔσθιει διὸ τῶν ψυχίων, *the dogs eat (some) of the crumbs*, xv. 27.—**5.** With words denoting heed or caution: *Qf, about, respecting*; xvi. 6, 11.—**6.** Of a commencing point of time, etc.: *From, since*; xiii. 35.—**7.** Of time, generally: *At*; xix. 4.—**8. a.** Of a number, etc.: *Of, out of*; xxvii. 21.—**b.** To denote a partitive Subject: *Some of, they of*: —διὰ ἐπιμήσαντο διὸν νιῶν Ἰσραὴλ, xxvii. 9, where the Subject of ἐπιμήσαντο is διὸν νιῶν Ἰσραὴλ; —cf. Βλέπουσιν ἐκ τῶν λαῶν, Rev. xi. 9; and ἐνέγκατε ἀπὸ τῶν διφαρίων, John xxi. 10. In the former passage the prep. with its case forms the Subject, in the latter the Object, of the verb.—**9.** Of the place whence a person comes, etc.: *Of, from*; xxi. 11.—**10.** Of the agent: *By*: —μὴ φοβέσθε διὸ τῶν δικτειόντων, *be not terrified by* (= *be not afraid of*) *those who kill*, x. 28.—**11.** Prefixed to adverbs: *From*: —διὸ τότε, *from that time*, iv. 17, etc.; διὸ μακρόθεν, *from afar, afar off*, xxvi. 58; xxvii. 55; διὸ ἄρτι, (*from just now* =) *henceforth*, xxvi. 29, etc.; διὸ ἄνωθεν, *from above, from the top*,

xxvii. 51 [akin to Sans. *apa*, “away from”].

ἀπο-δεκάτ-ῶ-ω, v. a. [διπό, “from”; δέκατος, “tenth”] (“To give a tenth part from or of” something to the priest; hence) *To give, or pay, tithe of a thing*.

ἀπο-θῆμ-ίω -ῶ, (f. ἀποθῆμσσ, p. (irreg.) ἀπ-εθήμηηκα), 1. aor. διπ-εθήμησα, v. n. [διπό, “away from”; θῆμος, “the people”] (“To be away from the people”; hence) *To go abroad or to a far country*.

ἀπο-θίσωμι, f. ἀπο-θάσσω, (1. aor. διπ-θίσκα), 2. nor. διπ-θίσων, v. a. [διπό, “back again”; θίσωμι, “to give”] 1. *To give back, restore, return*.—**2.** *To give up, hand over, etc.*; xxvii. 58.—**3. a.** *To pay a debt, etc.; to repay a person*.—**b.** Without nearer Object: *To pay, make payment*.—**4.** Of an account, etc.: *To give in, give, render*.—Pass.: ἀπο-θίσθομαι, 1. aor. διπ-εθίσθην.

ἀποθίσθηνατ, 1. aor. inf. pass. of διπθίσωμι.

ἀπο-δοκίμαλω, (f. ἀποδοκίμασσ, p. ἀπο-δεδοκίμάκα), 1. aor. διπ-εδοκίμασα, v. a. [διπό, denoting “negation or reversal”; δοκίμασσω, “to put to the proof, test”; hence, as a result, “to approve”] *To disapprove of, reject, refuse*.

ἀπόθος, 2. pers. sing. 2. aor. imperat. of διπθίσωμι.

ἀπόδοτε, 2. pers. plur. 2. aor. imperat. of *ἀποδίδωμι*.

ἀπόδει, 3. pers. sing. 2. aor. subj. of *ἀποδίδωμι*.

ἀποδώσω, 1. fut. ind. of *ἀποδίδωμι*.

ἀποθάνη, 3. pers. sing. 2. aor. subj. of *ἀποθνήσκω*.

ἀποθάνοῦμαι, fut. ind. of *ἀποθνήσκω*.

ἀποθή-κη, κης, f. [ἀποθη (= *ἀπό*; *θη*, root of *τίθημι*), root of *ἀποτίθημι*, “to put, or store, away”] (“A putting, or storing, away”; hence) *A place for putting, or storing, away; a barn, storehouse, etc.*

ἀπο-θνήσκω, f. *ἀπο-θανοῦμαι*, 2. aor. *ἀπ-θάνοντ*, v. p. [ἀπό, in “strengthening” force; *θνήσκω*, “to die”] 1. *To die*.—2. In 2. aor.: *To have died*, i. e. *to be dead*.

ἀπο-καθίστημι, f. *ἀπο-καθίστησω*, (p. *ἀπο-καθέστακα*), v. a. [ἀπό, “back again”; *καθίστημι*, “to sit down”; hence, “to bring into a (certain) condition,” etc.; hence, “to restore” to the original state] *To restore again to a former state*;—at xii. 13 of restoration to health.—Pass. : (*ἀπο-καθίσταμαι*, p. *ἀπο-καθέσταμαι*), 1. aor. *ἀπο-κατεστάθην* and *ἀπ-εκατεστάθην*.

ἀπο-καλύπτω, (f. *ἀπο-καλύψω*, late perf. *ἀπο-κεκάλυψα*), 1. aor. *ἀπ-εκάλυψα*, v. a. [ἀπό,

negative = English “un-”; *καλύπτω*, “to cover”] (“To uncover”; hence) *To disclose, reveal, make known*.—Pass. : *ἀπο-καλύπτομαι*, p. *ἀπο-κεκάλυμμαι*, 1. aor. *ἀπ-εκαλύφθην*, 1. fut. *ἀπο-καλυφθήσομαι*.

ἀποκάταστήσω, fut. ind. of *ἀποκάθιστημι*.

ἀποκάτεστάθην, 1. aor. ind. pass. of *ἀποκαθίστημι*.

(*ἀπο-κεφάλ-τέω*), 1. aor. *ἀπ-εκφάλισσα*, v. a. [ἀπό, “from”; *κεφαλ-ή*, “head”] (“To take the head from” one; hence) *To behead*.

ἀποκρίθεις, εῖσα, ἐν, P. 1. aor. (pass. form) of *ἀποκρίνομαι*.

ἀποκριθήσομαι, fut. ind. pass. (in mid. force) of *ἀποκρίνομαι*.

ἀπο-κρίνομαι, (f. *ἀπε-κρίνομαι*), 1. aor. *ἀπ-εκρινάμην*, 1. aor. pass. in mid. force, *ἀπ-εκριθην*, f. *ἀπο-κριθήσομαι*, v. mid. [ἀπό, “from”; *κρίνομαι* (mid.), in force of “to adjudge” something to some one] (“To adjudge” something to some one “from” another; hence, “to give a decision, pronounce an opinion,” respecting a matter; hence) *In conversation, etc. : To reply, answer*;—sometimes with Dat. of person.

(*ἀπο-κρύπτω*, f. *ἀπο-κρύψω*), 1. aor. *ἀπ-έκριψα*, v. a. [ἀπό, “away”; *κρύπτω*, “to hide”] *To hide away, conceal*, etc.

**ἀποκτανθῆναι**, 1. aor. inf. of pass. of **ἀποκτείνω**.

**ἀποκτέιναι**, 1. aor. inf. of **ἀποκτείνω**.

**ἀπο-κτείνω**, f. **ἀπο-κτεινῶ**, (p. **ἀπ-έκτονα**), 1. aor. **ἀπ-έκτεινα**, v. a. [ἀπό, in "strengthening" force; **κτείνω**, "to kill," etc.]

*To kill, put to death, etc. :—  
ἀποκτείνωμεν* (1. pers. plur. subj. used to express mutual exhortation, etc.), *let us kill, suppose we kill*; xxi. 38.—Pass. : (**ἀπο-κτείνομαι**), 1. aor. **ἀπ-έκτανθην**.

**ἀποκτενοῦσιν** (v), 3. pers. plur. fut. ind. of **ἀποκτείνω**.

**ἀποκτένω**, late form of **ἀποκτείνω**; see **ἀποκτείνω**.

**ἀποκτένων**, ουσια, ον, P. pres. of **ἀποκτένω**; x. 28.

**ἀπο-κύλιω**, f. **ἀπο-κύλισω**, v. a. [ἀπό, "away"; **κύλιω**, "to roll"]

*To roll away.  
ἀπολελύμένος*, η, ον, P. perf. pass. of **ἀπολύω**.

**ἀπολέσαι**, 1. aor. inf. of **ἀπόλλυμι**.

**ἀπολέσαι**, 3. pers. sing. fut. ind. of **ἀπόλλυμι**.

**ἀπολέσῃ**, 3. pers. sing. 1. aor. subj. of **ἀπόλλυμι**.

**ἀπόληται**, 3. pers. sing. 2. aor. subj. mid. of **ἀπόλλυμι**.

**ἀπ-όλλυμι**, f. **ἀπο-λέσω**, (p. **ἀπ-ολάσκα**), 1. aor. **ἀπ-άλεσα**, v. a. [ἀπό, in "intensive" force; **όλλυμι**, "to destroy"]

1. Act. : a. *To destroy utterly or entirely.*—b. *To cause the*

*death of, to kill.—c. Of a reward: To incur the loss of, fail of, lose, miss.—d. Of life as Object: To lose.—2. Mid. : **ἀπ-όλλυμαι**, f. **ἀπ-ολοῦμαι**, p. **ἀπ-όλωλα**, 2. aor. **ἀπ-ώλόμην**, ("To destroy one's self utterly"; hence) Of persons or things: *To perish.**

**ἀπολοῦται**, 3. pers. plur. fut. mid. of **ἀπόλλυμι**.

**ἀπο-λύω**, f. **ἀπο-λύσω**, (p. **ἀπο-λύλυκα**), 1. aor. **ἀπ-λύσα**, v. a. [ἀπό, "from"; **λύω**, "to loose"]

("To loose from" something; hence) 1. *To release, set free.*—2. *To send away, dismiss.*—3. Of husbands or wives: *To put, or send, away; to divorce.*—4. *To release from a debt, etc.; to forgive.*—Pass. : (**ἀπολύμαι**), p. **ἀπο-λέλυμαι**, 1. aor. **ἀπ-ελύθην**, 1. fut. **ἀπο-λύθησαι**.

**ἀπολωλώς**, νία, δς, P. perf. mid. of **ἀπολλύω**.

(**ἀπο-νίψω**, later **ἀπο-νίπτω**, f. **ἀπο-νίψω**, 1. aor. **ἀπ-νίψα**, v. a. [ἀπό, "off or awry"; **νίψω**, "to wash"] 1. *To wash off* or *away.*—2. Mid. : **ἀπο-νίζομαι**, f. **ἀπο-νίψομαι**, 1. aor. **ἀπ-ενίψαμην**: a. *To wash off from one's self.*—b.) Without Object: *To wash one's, etc., hands.*—N.B. The word occurs only once in Gr. Test.: viz. at Matt. xxvii. 24.

(**ἀπο-πνίγω**, f. **ἀπο-πνίζομαι**

and *άπο-πνίξω*, 1. aor. *άπο-πνίξα*, v. a. [*άπό*, in "strengthening" force; *πνίγω*, "to choke"] *To choke*.

*άπο-στάω -στάω*, (f. *άποστάσια*). 1. aor. *άπο-στάσα*, v. a. [*άπό*, "away"; *στάω*, "to draw"] Of a sword as Object: *To draw forth, or out, from the scabbard*.

*άπο-στάσ-τον*, *ιou*, n. [*άπό*, "away"; *στάσ-ις*, "a putting"] ("A thing pertaining to a putting away"; hence) Of husbands and wives: *A divorce*.

*άποστέλλω*, *άστα*, *αν*, P. 1. aor. of *άποστέλλω*.

*άπο-στέλλω*, f. *άπο-στέλλω*, p. *άπο-έσταλκα*, 1. aor. *άπο-έστειλα* [*άπό*, "from"; *στέλλω*, "to send"] ("To send from" a person or place; hence) 1. *To send forth on a mission, etc.*;—at xxi. 34; xxii. 3 with Acc. of nearer Object, and Inf. denoting a purpose.—2. *To send away*. — Pass.: *άποστέλλομαι*, p. *άπο-έσταλμαι*, 2. aor. *άπ-εστάλην*.

*άποστελώ*, fut. ind. of *άποστέλλω*.

*άπόστολ-ος*, *ον*, m. [for *άποστελ-ος*; fr. *άποστέλ-λω*, "to send forth"] ("One sent forth"; hence) *An apostle*.

*άποστράφη*, 2. pers. sing. 2. aor. subj. pass. of *άποστρέφω*.

*άπο-στρέφω*, f. *άπο-στρέψω*,

1. aor. *άπ-έστρεψα*, v. a. [*άπό*; *στρέφω*, "to turn"] 1. [*άπό*, "away"] a. *To turn away*.

b. Pass. in mid. force: *To turn one's self, etc., away; to turn away from a person*; v. 42.—2. [*άπό*, "back again"] ("To turn back again"; hence) a. *To return a sum of money to those from whom it has been received*; xxvii. 3.—

b. Of a sword as Object: *To return to, put back again into, the scabbard*; xxvi. 52.—Pass.: *άπο-στρέφομαι*, (f. mid. *άπο-στρέψομαι*, 1. aor. *άπ-εστρέψθην*), 2. aor. *άπ-εστράφην*.

*άπο-χωρέω -χωρῶ*, (f. *άποχωρίσω* and *άποχωρήσομαι*), 1. aor. *άπ-εχάρησα*, v. n. [*άπό*, "away"; *χωρέω*, "to go"] *To go away, depart*.

*άπ-τω*, (f. *άπψω*), 1. aor. *ήψα*, v. a.: 1. Act.: *To fasten to, to join*.—2. Mid.: *άπ-τομαι*, (f. *άπψομαι*), 1. aor. *ήψαμην*, ("To fasten, or join, one's self" to something; hence) With Gen. [§ 112, Obs. 2]: *To take, or lay, hold of; to touch* [perhaps akin to Sans. root *SAP*, "to connect"].

*άπώλ-εια*, *είλας*, f. [strengthened fr. *άπόλ-εια*; fr. *άπόλλυμι*, "to destroy"] 1. *Destruction*.—2. *Loss, waste*.

*άρα*, adv.: 1. In inferential force: a. *Then, so then, therefore*;—*κραγε*, *then indeed*,

therefore indeed.—b. *In truth, truly, after all, it seems.*—2. In questions: To mark amazement, etc. : *I, etc., pray you; then, in the world.*

ἀπα, 1. aor. inf. of αἴρω.

\*Ἀράμ, m. indecl. ("High-land") *Aram*; son of Esrom, and an ancestor of Christ; i. 4.

ἀπάτη, 2. pers. plur. 1. aor. imperat. of αἴρω.

ἀπάτη, 3. pers. sing. 1. aor. imperat. of αἴρω.

ἀργός, ἡ, ὁν, adj. [contr. fr. ἀ-εργός; fr. ἀ, "negative"; obsol. ἀργ-ω, "to work"] 1. *Not working, doing nothing, idle.*—2. Of words: *Idle*, i. e. not used for God or in God's service; and so, *foolish, vain; bad, wicked.*

ἀργυρός, ἵον, n. dim. [ἀργυρός, "silver"] ("Small silver"; hence, "silver-money"; hence) 1. *Money in general.*—2. *A piece of silver, meaning the Jewish shekel;* xxvi. 15; xxvii. 3, etc.

ἀργυρός, υρον, m. ("The white, or shining," metal) *Silver* [akin to Sans. *aryuna*, "white"; akin to root R̄A, "to shine"].

ἀρέσκει, f. ἀρέσω, (p. ἀρήσκει), 1. aor. ἀρέσα, v. n. With Dat. of person: *To be pleasing to; to please or gratify.*

ἀρη, 3. pers. sing. 1. aor. subj. of αἴρω.

ἀρθίσομαι, fut. ind. pass. of αἴρω.

ἀρθητι, 2. pers. sing. 1. aor. imperat. pass. of αἴρω.

(ἀριθμ-έω -ῶ, f. ἀριθμήσω, p. ἀριθμητικα), 1. aor. ἀριθμησα, v. a. [ἀριθμός, "a number"] *To number, count.*—Pass. : (ἀριθμ-έσμαι -εῦμαι), p. ἀριθμητικαι, (1. aor. ἀριθμηθην, 1. fut. ἀριθμηθσομαι).

\*Ἀριμαθαῖα, as, f. (supposed to be formed fr. Aram, "Highland") *Arimathaea*; a city of Judaea, the site of which is not determined.

ἀριστερός, ἀ, ὁν, adj. *Left, on the left side.*—As Subst.: *ἀριστερά* (sc. χειρ), ἄσ, f. *The left hand.*

ἀριστον, ον, n. *A morning-meal, breakfast; later, the mid-day meal.*

ἀρκ-ετός, ετή, ετόν, adj. [ἀρκ-έω, "to be sufficient"] With Dat.: *Sufficient for, enough for*;—at vi. 34 ἀρκετόν, neut., is predicated of κάκια, fem.; this mode of construction is used especially in sayings, proverbs, axioms, etc.;—at x. 25 ἀρκετόν is predicated of the clause Υπα . . . κύριος αὐτοῦ.

(ἀρκέω -ῶ, f. ἀρκέσω), 1. aor. ἀρκεσα, v. n.: With Dat.: 1. *To suffice, or be sufficient, for.*—2. Impers. 1. aor. subj.: *ἀρκέσῃ. There should be a sufficiency, or enough, for:*—

οὐκ ἀρκέσῃ, *there should not be enough for*, xxv. 9;—where some consider ἀρκέσῃ a personal verb, of which the Subject is to be supplied, viz. αὐτό = τὸ ξλαιον.

ἀρέομαι —σύμαι, f. ἀρητομαι, 1. aor. ἡριησάμην, v. mid.: 1. *To say "no"; to deny.*—2. With Acc. of person: *To deny a person, i.e. to assert that one does not know him.*

ἀρξάμενος, η, ον, P. 1. aor. mid. of ἀρχω.

ἀρον, 1. aor. imperat. of αἱρεω.

ἀροῦσι, 3. pers. plur. fut. ind. of αἱρεω.

ἀρπάγ-ή, ḥs, f. [ἀρπαγ, root of ἀρπάζω, "to plunder"] *Aplundering; rapine, robbery, etc.*

ἀρπάζω, f. ἀρπάσω (and αρπάξω, p. ἡρπάκα), v. a.: 1. *To snatch, or pluck, away, etc.*—2. *To seize and carry off by force, etc.*

ἀρπαξ, ḥyes, adj. [for ἀρπαγ-; fr. ἀρπαγ, root of ἀρπάζω, "to carry off" by force] ("Carrying off by force"; hence) *Of wolves: Rapacious, ravenous, ravening.*

1. ἀ-ρ-ρω-στος, στον, adj. [ἀ, "negative"; ρω, root of ρώ-ννῦμι; in pass. force "to be strong," with ρ doubled] ("Not strong"; hence) *Weak in health, sick, etc.*—As Subst.: ἀρρωστος, ον, m. *A person*

*weak in health, a sick person, etc.*

2. ἀρρωστος, ον, m.; see 1. ἀρρωστος.

ἀρσεν, eros; see ἀρσην. ἀρσην, εν, adj. *Male, belonging to the male sex.*—As Subst.: ἀρσεν, eros, n. *A male, one of the male sex.*

ἀρτι, adv. *Just now, at this moment or present time, now: —ἀπ' ἀρτι, from this very time, henceforth, xxiii. 39, etc.: but at xxvi. 64 (after now; i. e.) hereafter.*

ἀρτος, ον, m.: 1. *A loaf of bread;*—Plur.: *Loaves.*—2. In collective force: *Bread.*—3. *Food, victuals:* —ἀρτον ἐσθίειν, *to eat food, i.e. to partake of food or an entertainment, xv. 2.*

ἀρχ-αιος, αια, αιον, adj. [ἀρχ-ή, "a beginning"] ("Pertaining to ἀρχή"; hence) *Ancient, former, old.*—As Subst.: ἀρχαιοι, ον, m. plur. With art.: *Those of old time or of former days; the ancients.*

ἀρχ-ή, ḥs, f. [ἀρχ-ω, "to begin"] *A beginning, commencement.*

ἀρχ-ιερεύς, iερέως, m. [ἀρχ-ος, "a chief"; iερέως, "a priest"] ("Chief-priest") *Of the Jews: 1. High-priest.*—2. Plur.: *The chief-priests; i.e. the heads of the 24 courses: —οι ἀρχιερεῖς καὶ οι γραμματ-*

etc., the chief priests and the scribes; i. e. the members of the Sanhedrim; see συνέδριον.

(δρῦς, f. δρῦς, p. δρῦχα, v. a. *To begin*.—Mid. 1.) δρῦχομαι (f. δρῦξαι), 1. aor. ἤρξαμην, *To begin* as one's own especial act or for one's self.

δρῦ-ων, οντος, m. [δρῦ-ων, "ruling"; P. pres. of δρῦ-ω, "to rule," used as subst.] ("One ruling"; hence) *A ruler, chief, etc.* :—δέ δρῦχων τῶν δαιμονίων (ix. 34) = Βεελ-ζεβούβ; cf. xii. 24.

\*Ασά, m. indecl. ("Healer or Physician") *Asa*; son of Abia (Abijah), king of Judah, and an ancestor of Joseph the husband of the Virgin Mary; i. 7. *Asa* succeeded to the throne B.C. 955 or 956, "and died in the one and fortieth year of his reign"; 2 Chron. xvi. 18.

ἀ-σβέ-στος, στον, adj. [ἀ, "negative"; σβέ, root of σβέ-ντρυμ, "to extinguish"] *Not to be extinguished, unquenchable.*

ἀσθέ-τα, είας, f. [ἀσθέ-της, "weak"] ("The state, or condition, of the ἀσθετής"; hence) 1. *Weakness, infirmity.* —2. *An infirmity, a sickness, etc.*

ἀσθέ-τω -ω, 1. aor. ἀσθέ-τησα, v. n. [ἀσθέ-της, "without strength, weak"] ("To be ἀ-σθετής"; hence) *To be in*

*weak, or ill, health; to be sick, etc.*

ἀ-σθεν-ής, ἐς, adj. [ἀ, "not"; σθέν-ος, "strength"] ("Without σθένος"; hence) 1. *Weak, infirm.* —2. *Sick, diseased.*

ἀσθενῶν, οὐσα, οὐν, contr. P. pres. of ἀσθενέω. —As Subst. m.: *A sick person.*

ἀσκός, οῦ, m. ("A leather bag," mostly made of goat-skin; hence, as used for wine) *A wine-skin*: —in English Version translated "bottle."

ἀστάλομαι, (f. ἀστάλομαι), 1. aor. ἀστασμην, v. n. *To salute by words.*

ἀστασ-μός, μοῦ, m. [for ἀστάδ-μός; fr. ἀστάλομαι (= ἀστάδ-σομαι), "to salute"] *A saluting, salutation, greeting.*

ἀστάρι-ον, ου, n. [Gr. form of Latin assarius, an old form of as] *An as*; a Roman coin worth somewhat more than 3 farthings English; —at x. 29 ἀστάριον is the "Gen. of price."

ἀ-στήρ, στέρος, m. ("A strewer"; hence) *A star, as a strewer of light* [ἀ, prefix; Sans. root STRI, "to strew"].

ἀστράπ-ή, ἡς, f. *A flash of lightning, lightning.*

ἀ-σύνετος, σύνετος, adj. [ἀ, "negative"; σύνετος, "understanding, intelligent"] ("Not σύνετος"; hence) *Devoid of understanding or intelligence; unwise, ignorant, foolish.*

(ἀσφάλ-ίζω, v. a. [ἀσφάλ-ής, "safe"] 1. *To make safe, sure, or secure*).—2. Mid.: (ἀσφάλ-ίζομαι, f. ἀσφάλ-ίσομαι and ἀσφάλ-ισθαι), 1. aor. ἀσφάλ-ισθην, *To make safe, etc., by one's own especial act or on one's own behalf*.—3. Pass.: (ἀσφάλ-ίζομαι, p. ἀσφάλ-ισμαι), 1. aor. ἀσφάλ-ισθην, *To be made sure, etc.*

ἀσφάλισασθε, 2. pers. plur. 1. aor. imperat. mid. of ἀσφάλ-ίζω.

ἀσφάλισθηναι, 1. aor. inf. pass. of ἀσφάλιζω.

ἄ-τιμ-ος, ος, adj. [d, "negative"; τιμή, "honour"] ("Not having τιμή"; hence) *Without honour, unhonoured, dis-honoured*.

ἀν-ά-ώ, (f. ἀνλήσω), 1. aor. ηλησα, v. n. [ἀν-ός, "a flute or pipe"] *To play on a flute or pipe; to pipe*.

ἀν-λη, λῆς, f. ("A court-yard"; hence, "a dwelling-place" surrounding the court-yard; hence, "a dwelling or abode" in general; hence) *A palace, etc.* [either fr. ἄ-ω, "to blow," fr. Sans. root *VĀ*; or akin to Sans. root *VĀS*, "to dwell"].

ἀνλη-τής, τοῦ, m. [for ἀνλε-τής; fr. ἀνλέ-ω, "to play on the flute," etc.] *A flute-player; translated "minstrel" at ix.*

28. At Jewish funerals flute-players were employed as pro-

fessional mourners, and their representatives exist, to this day, in great numbers in the cities of the East.

ἀν-λίσομαι, (f. ἀνλίσομαι and ἀνλίσθαι), 1. aor. ηνλισθην, 1. aor. pass. in mid. force, ηνλισθην, v. mid. [ἀνλή, "a court-yard"] ("To lie, or be, in a court-yard"; hence) *To lodge, take up one's abode*.

ἀν-έ-άνω, (f. ανήσω, p. ηνέ-ηκα), v. n. and a.: 1. Neut.: *To grow, grow up, increase*.

—2. Act.: *To make large, increase*.—3. Pass.: αν-έ-άνημαι, (p. ηνέ-ημαι), 1. aor. ηνέ-θην, (1. fut. ανέ-ηθησομαι) = no. 1 [akin to Sans. root *VĀKSH*, "to grow"].

ἀν-τέον, adv. *To-morrow*.—As Subst.: ἡ αντίον (sc. ἡμέρα, "day") *The morrow, the next day*.

ἀν-τός, τή, τό, pron. adj.: 1. *Self, very*.—As Subst.: Of all persons: αντός, οῦ, m. *I myself, you yourself, he himself, etc.*—2. With article prefixed, in all genders and cases: *The same*.—As Subst.: τὸ αντό, *the same thing*.—3. As simple pron. of 3rd person: *He, she, it, they, etc.* [akin to a pron. *av*, preserved in the Zend language].

1. αντοῦ, masc. and neut. gen. sing. of αντός.

2. αντοῦ, ης, οῦ, etc.; see ἐαυτοῦ

**ἀφ-αιρέω** -αιρό, f. ἀφ-αιρ-ήσω, (p. ἀφ-γρηκα), 2. aor. ἀφ-εῖλον, v. a. [ἀφ' (see ἀπό), "away"; αἴρεω, "to take"]  
 1. *To take away.*—2. *To take or cut off by a blow, etc.*

**ἀφάντ-ίσω**, f. ἀφάν-τισω and ἀφάν-ιώ, p. ἀφάν-ίκα, v. a. and n. [ἀφάν-ής, "unseen"] ("To make ἀφάν-ής"; hence, "to hide from sight, conceal"; hence)  
 1. *Act: Of the face as Object, and with accessory notion of hypocritical sadness: To disfigure, disguise, put a gloomy look on.*—2. *Neut.: To destroy utterly, consume, waste, corrupt.*

**ἀφ-εδρ-ών**, ἀνος, m. [ἀπό-δ, "away from"; ἕδρ-α, "a seat"] ("That which has a seat away, or apart, from" the house or other rooms of a house; hence) *A closet, privy.*

**ἀφείλον**, 2. aor. ind. of ἀφαιρέω.

**ἀφεῖσ**, εῖσα, εν, P. 2. aor. of ἀφίημι.

**ἀφεις**, 2. pers. sing. 2. aor. imperat. of ἀφίημι.

**ἀφ-ε-σις**, σεως, f. [for ἀφ-ι-σις; fr. ἀφ-ημι (= ἀπό-δ, "from"; ἵ, root of ἕ-ημι, "to cause to go, to send"), "to send away"] ("A sending away"; hence) *Remission, pardon, forgiveness.*

**ἀφετε**, 2. pers. plur. 2. aor. imperat. of ἀφίημι.

**ἀφίενται**, for ἀφείνται, 3. pers. plur. plur. perf. ind. pass. of ἀφίημι.

**ἀφήκα**, 1. aor. ind. of ἀφίημι.

**ἀφήσω**, fut. ind. of ἀφίημι.

**ἀφήστε**, 2. pers. plur. 2. aor. subj. of ἀφίημι.

**ἀφίεμεν**, 1. pers. plur. pres. ind. of ἀφίημι.

**ἀφίεται**, 3. pers. sing. pres. ind. pass. of ἀφίημι.

**ἀφίετε**, 2. pers. plur. pres. ind. of ἀφίημι.

**ἀφ-ήημε**, f. ἀφ-ήσω, (p. ἀφ-εῖκα), 1. aor. ἀφ-ήκα, 2. aor. ἀφ-ήν, v. a. [ἀφ' (see ἀπό), "from, away"; Ἡμι, "to send"] 1. ("To send from" one; hence) *To send forth.*—2. a. *To send away, dismiss, etc.*—b. *To pass by or over; to make no account of, neglect, transgress, etc.*—c. (a) *To forgive, remit, pardon, etc., sin, an injury, debt, etc.*—(b) Impersonal Pass.: **ἀφείσθεται**, *It shall be forgiven, i. e. forgiveness shall be granted.*—d. From the idea of "giving up, yielding," etc., connected with "sending away": *To allow, suffer, permit, etc.*;—at iii. 15 without nearer Object;—at vii. 4; xxvii. 49 folld. by simple subj.—3. (In reflexive force: "To send one's self away from" something; hence) a. *To leave, forsake, abandon.*—b. *To leave, let remain.*—q.

*To leave behind*.—d. *To leave alone or un molested*.—Pass. : ἀφέ-ιμαι, p. ἀφ-εῖμαι, 1. aor. (ἀφ-είθη, and) ἀφ-έθην, 1. fut. ἀφ-εθήσομαι.

ἀφορέτη, ἀφορισθήσαται, 3. pers. sing. and plur. fut. ind. of ἀφορίσω.

ἀφ-ορίσω, f. (ἀφ-ορίσω and) ἀφ-ορίσω, 1. aor. ἀφ-ώριστα, v. a. [ἀφ' (see διπόδι), “from”; δρίζω, “to bound”; hence, “to divide as a boundary”; hence)

*To separate*.

\*Ἀχαΐς, m. indecl. (“Seizer or Possessor”) *Achaz* or *Ahaz*; son of Jotham king of Judah, and an ancestor of Joseph the husband of the Virgin Mary; i. 9. He succeeded his father on the throne according to some accounts B.C. 744, according to others B.C. 748, and died after a reign of sixteen years; cf. 2 Kings xvi. 1; 2 Chron. xxviii. 1.

\*Ἀχείμ, m. indecl. *Achim* (a shortened form of Jehoiachin, “the Lord will establish”); son of Sadok, and an ancestor of Joseph the husband of the Virgin Mary; i. 14.

ἀχθήσομαι, 1. fut. ind. pass. of ἀγω.

ἀχρεῖ-ος, ον, adj. [d, “not”; χρεῖ-α, “use, advantage”] (“Not having χρεῖα”; hence) *Useless, of no advantage, unprofitable*,

ἄχρι, adv. Of time: With Gen. : *Until, up to*;—at xxiv. 38 ἄχρι ἡς ἡμέρας = ἄχρι ἐκείνης ἡμέρας, ἐν δι.

ἄχυρον, ον, n. *Chaff*.—

\*Βαβύλων, ἄνως, f. (“Confusion”) *Babylon*, more anciently *Babel*: a. The chief city of Babylonia, a country of Asia; cf. Gen. x. 10; xi. 9.—b. The country, or kingdom, of Babylon.

βάθ-ος, εος ους, n. [Βαθ-ός, “deep”] (“The state, etc., of the βαθύς”); hence) *Depth*.

βάλε, 2. aor. imperat. of βάλλω.

βάλειν, 2. aor. inf. of βάλλω.

βάλητε, 2. pers. plur. 2. aor. subj. of βάλλω.

βάλ-λω, (f. βάλλω), p. βέβληκα, 2. aor. ἐβάλον, v. a. (“To cause to fall”; hence)

1. *To put, place, lay*.—2. *To throw, cast*.—3. *To bring, etc.*; x. 34.—4. *To put, place, lay on a couch, etc.*; viii. 14.—Pass.: βάλ-λομαι, p. βέβλημαι, pluperf. ἐβέβλημην, 1. aor. ἐβλήθην, 1. f. βληθήσομαι [akin to Sans. root GAL, “to fall,” in causative force].

βάλονται(v), 3. pers. plur. fut. ind. of βάλλω.

βάλων, ούσα, δν, P. 2. aor. of βάλλω.

βαντ-ίζω, f. βαντίζω, p. βεβάντικα, 1. aor. ἐβαντίσα, v. a.

[akin to **βάπτ-ω**, “to dip in water”] (“To dip in water”; hence) *To baptize* a person.—

Pass.: **βαπτίζομαι**, p. **βε-βαπτισμαι**, 1. aor. **ἐβαπτίσθην**, 1. f. **βαπτισθήσομαι**.

**βαπτισθέστε**, **εῖσα**, **ἐν**, P. 1. aor. pass. of **βαπτίζω**.

**βαπτισθῆναι**, 1. nor. inf. pass. of **βαπτίζω**.

**βαπτισ-μα**, **μάτος**, n. [for **βαπτιδ-μα**; fr. **βαπτίζω** (= **βαπτίδ-σω**, “to baptize”)]

(“The baptizing thing”; hence) *Baptism*.

**βαπτισ-τής**, **τοῦ**, m. [for **βαπτιδ-τής**; fr. **βαπτίζω** (= **βαπτίδ-σω**), “to baptize”] (“A doer of baptizing”; hence) *Baptist*, as a designation of John the son of Zacharias.

\***βάρ**, m. indecl. *Son*.

\***Βαραββᾶς**, **ον**, m. (“Son of Abba,” or of a “Father”) *Barabbas*; a Jewish prisoner condemned to death for insurrection and murder, whose liberation was demanded by the people of Jerusalem at the feast of the Passover, in the place of Christ.

\***Βαραχίας**, **ον**, m. *Barachias*; see *Zacharias*.

(**βάρ-δε** -ω, f. **βαρήσω**, p. **βεβδόμα**, v. a. [**βαρ-ύς**, “heavy”] (“To make **βαρός**”; hence) *To make heavy, weigh down, oppress*.—Pass.:) **βερ-ίματ** -ούμαι, p. **βεβδόμαι**, 1. aor. **ἐβαρήθην**: Of the eyes:

*To be made heavy, to be heavy, to be weighed down or oppressed with sleep.*

**βαρ-δε**, **adv.** [id.]

(“After the manner of the **βαρός**”; hence) *Heavily*, whether actually or figuratively:—**βαρέως** *δκούειν*, to *hear heavily*, i. e. to be dull of hearing, or to *hear with disgust*, in which last meaning the words occur in Xenophon, *Anab.* 2, 1, 9.

\***Βαρθολομαῖος**, **ον**, m. (“Son of Tolmai”) *Bartholomew*; one of the twelve Apostles. He is said to have preached the Gospel in India.

**βάρος**, **εις** **ους**, n. [skin to **βαρός**] *Weight, burden, load*;—at xx. 12 in figurative sense.

**βάρ-ύς**, **εια**, **ύ**, adj. *Heavy, weighty*, whether actually or figuratively. ~~βαρ-~~ Comp.: **βάρ-ύτερος**; (Sup.: **βάρ-ύτάτος**) [akin to Sans. *gur-u*, originally *gar-u*, “heavy”].

**βάρ-ύτερος**, **α**, **ον**, comp. adj.; see **βάρος**.—As Subst.: **βάρ-ύτερα**, **ων**, n. plur. *Weightier things or matters*.

**βάρ-ύ-τιμ-ος**, **ον**, adj. [**βαρ-ύς**, “heavy”; (v) connecting vowel; *τιμ-ή*, “price or value”] (“Of a heavy price or value”; hence) *Very precious, valuable, or costly*.

**βάσαν-ίκη**, (f. **βάσανίω**), 1. nor. **ἐβάσανίσα**, v. a. [**βάσαν-ος**, “a touch-stone”] (“To

apply the *βάσανες* to" a thing; hence, "to put to the test"; hence, "to examine (persons) closely"; hence, "to examine by torture"; hence) 1. *To torture, torment, rack.*—2. *To distress greatly, to bring into great trouble, etc.*—3. Of a vessel, instead of the persons in it: *To bring into great distress or peril.*—Pass.: *βάσαν-ίζομαι*, (p. *βεβάσαν-ισμαι*), 1. aor. *ἐβάσανισθην*.

*βάσανισ-τής*, *τοῦ*, m. [for *βασανιδ-τής*; fr. *βασανίζω* (= *βασανιδ-ω*), "to examine by torture"] 1. *One who examines by torture; a torturer, tormentor.*—2. In a milder sense: *A keeper of a prison, a gaoler.*

*βάσανος*, *ου*, m. ("A touchstone"; hence, "a trial, or inquiry, by torture"; hence) *Torture, torment.*

*βασίλ-εία*, *είας*, f. [*βασιλ-είω*, "to be a king, to reign"] ("A reigning"; hence) *A kingdom.*

*βασίλευς*, *έως*, m. *A king.*

*βασίλ-εύς*, f. *βασιλεύω*, 1. aor. *ἐβασίλευσα*, v. n. [*βασίλ-εύς*, "a king"] *To be a king; to rule, reign.*

*βασίλ-ισσα*, *ισσης*, f. [id.] *A queen*:—*βασίλισσα νότου*, *the queen of the South*, i. e. the queen of Sheba, or of Southern Arabia; see 1 Kings 1.

**βαστάζω**, f. *βαστάσω*, 1. aor. *ἐβαστάσα*, v. a. *To carry, bear*, whether actually or figuratively.

(**βαττ-ο-λογ-έω** -ω), 1. aor. *ἐβαττολόγησα*, v. n. [*βάττος*, a word formed fr. the sound *βατ*, and used to denote "a stammerer"; (υ) connecting vowel; *λόγ-ος*, "a word"] ("To use words like a *βάττος*"; hence, "to speak stammeringly"; hence) *To say the same thing over and over again; to use vain or useless repetitions.*

**βαττολογήσητε**, 2. pers. plur. 1. aor. subj. of *βαττολογέω*.

**βδέλυγ-μα**, *μάτος*, n. [*βδελυγ*, a verbal root of *βδελύσσω*, "to make loathsome"; in mid., "to feel disgust at, detest, abominate"] ("That at which disgust is felt," etc.; hence) *An abomination, an abominable thing*:—*τὸ βδέλυγμα τῆς ἐρημάστεως*, *the abomination, or abominable thing, of the desolation*, is probably the heathen Roman army, which, under Titus, captured and plundered Jerusalem, and destroyed the Temple.

**βεβάρημένος**, *η, ον*, P. perf. pass. of *βάρεω*.

**βεβηλ-όω** -ω, 1. aor. *ἐβεβηλώσα*, v. a. [*βέβηλ-ος*, "unhallowed, profane"] *To make unhallowed; to profane, desecrate.*

βέβλημα, perf. ind. pass. of βάλλω.

βεβλημένος, η, ον, P. perf. pass. of βάλλω.

\*Βεελζεβούβ, m. indecl. ("Lord of Flies") *Beelzebub*; the name of a god worshipped by the Philistines; see 2 Kings i. 2. In the Gr. Test. used as the name of the prince of the civil spirits, the same as Satan.

\*Βεελζεβούλ, m. indecl. ("Lord of Dung") = Βεελζεβούβ; the change of the last member of the word imparts to the name a meaning expressive of contempt for the Philistine God, and perhaps alluding to the connexion between flies and dung or putrid matter of any kind; see Βεελζεβούβ.

\*Βηθανία, ατ, f. (acc. to some, "The House of dates"; acc. to others, "The House of ships") *Bethany* (now *El-Azariyah*, "The Village of Lazarus"); a village something less than two miles from Jerusalem, at the E. foot of the Mount of Olives, more especially remarkable as the scene of the raising of Lazarus.

\*Βηθλεέμ, f. indecl. ("House of Bread") *Bethlehem*; originally called Ephrath or Ephratah (now *Beit Lahm*); a city in the land of the tribe of Judah, the birth-place of David, and subsequently of

the Saviour Jesus Christ. It was here that the leading events mentioned in the book of Ruth took place.

\*Βηθσαΐδα, n. indecl. ("The House of provisions or food"; — or, "The House of the chase" = "of fishing") *Bethsaida*; a town of Galilee, on the W. shore of the Sea of Tiberias. Its inhabitants were mainly fishermen.

\*Βηθφάγη, n. indecl. ("The House of unripe figs") *Bethphägē*; a place on Mount Olivet, between Bethany and Jerusalem.

βῆ-μα, μάτος, n. [βάίνει, in the force of "to mount," through root βῆ] ("That which is mounted"; hence) Of a magistrate, etc.: *A tribunal, judgment-seat, etc.*

(βή-ᾶξ, v. a. [βί-α, "force"] *To force, constrain, compel*. — Pass.: βί-ᾶλομα, (p. βεβί-ασμα, 1. aor. ἐβίσθην, 1. fut. βιασθήσομαι), *To be forced, to suffer violence*.

βιαστής, τοῦ, m. [for βιαδής; fr. βιᾶσσω (= βιάδ-σσω), "to force"] ("One who forces"; hence) *A mighty, strong, or powerful person*.

βιβλ-λον, λον, n. dim. [βιβλος, "a book"] ("A little book"; hence) *A scroll of writing; a writing, document, etc.*

βιβλος, ον, f. ("The inner

bark of the papyrus"; hence, "paper" made of the inner bark of the papyrus; hence) *A book, etc.* :—*Βίβλος γενέσεως, a birth-book*, i. e. a family-roll or pedigree.

**βλαστ-άνει**, (f. *βλαστήσω*, p. *βεβλάστηκα*), 1. aor. *έβλαστησα*, v. n. Of plants, seeds, etc. : *To grow up, to sprout or burst forth, to bud* [akin to Sans. root *VRIDH*, "to grow"].

**βλασφημ-έω -ώ**, (f. *βλασφημήσω*, p. *βεβλασφήμηκα*), 1. aor. *έβλασφημησα*, v. a. and n. [*βλασφημ-ος*, "speaking profanely"] 1. Act. : *To speak profanely of or about; to blaspheme.* — 2. Neut. : *To speak profanely or blasphemerously; to blaspheme.*

**βλασφημ-ία, ίας**, f. [*βλασφημ-ία*, "to blaspheme"] *A blaspheming, blasphemy*;—at xii. 31 with Objective Gen.;—at xxvi. 65 with Subjective Gen.

**βλέπω**, f. *βλέψω*, (p. *βέβλεφα*), v. a. and n. : 1. Act. : a. *To see or behold an object.* — b. *To look on or at.* — 2. Neut. : a. *To possess the faculty of sight, to see.* — b. Imperat. pres. plur. : *βλέψετε, See*, i. e. *take heed, beware;* xxiv. 4.

**βλέπων, ουσα, ον**, P. pres. of *βλέπω.*

**βληθείς, είσα, έν**, P. 1. aor. pass. of *βάλλω.*

**βληθή**, 3. pers. sing. 1. aor. subj. pass. of *βάλλω.*

**βληθῆναι**, 1. aor. inf. pass. of *βάλλω.*

**βληθήσομαι**, 1. fut. ind. pass. of *βάλλω.*

**βληθῆτι**, 2. pers. sing. 1. aor. imperat. pass. of *βάλλω.*

**βοή-άω -ώ**, (f. *βοήσω*, p. *βεβόηκα*), 1. aor. *έβοήσα*, v. n. *To cry, or call, out* [akin to Sans. root *HVE*, "to call"].

**βοηθ-έω -ώ**, (f. *βοηθήσω*, p. *βεβοήθηκα*), 1. aor. *έβοήθησα*, v. n. [*βοηθ-ός*, "an aider"] ("To be a *βοηθός*"; hence) With Dat. : *To aid, assist, help, succour, a person.*

**βόθυνος, ον, ον**. *A hole dug in the ground, a pit.*

**\*Βοά**, m. indecl. (prps. "Firness") *Booz* (called in Old Test. "Boaz"); a son of Salmon by Rahab (cf. Joshua, vi. 25), the husband of Ruth (Ruth iv., etc.), and an ancestor of Joseph, the husband of the Virgin Mary; i. 5.

**βό-σκω**, (f. *βοσκήσω*), v. a. ("To nourish"; hence) 1. Act. : Of animals as Object : *To drive to pasture, feed, tend.* — 2. Mid. : *βόσκομαι*, ("To nourish one's self"; hence) Of animals as Subject : *To feed, graze* [akin to Sans. root *PA*, "to nourish"].

**βούλ-ομαι**, f. *βουλήσομαι*, p. *βεβούλημαι*, 1. aor. *έβουλήθην* and *ήβουλήθην*, v. mid,

*To will, wish, desire* [root βούλ (= βολ), akin to Sans. root वृशि, “to choose”].

βρέχω, (f. βρέξω), 1. aor. έβρεξα, v. a. : 1. *To rain, pour down as rain.*—2. Impers. : βρέχετ, *It rains, i. e. the rain falls* [akin to Sans. root वृशि, “to rain”].

βροχ-ή, ḥs, f. [for βρεχ-ή; fr. βρέχω, “to rain”] *Rain.*

βρυγ-μός, μοῦ, m. [for βρυκ-μός; fr. βρύκω, “to gnash” the teeth] *A gnashing of the teeth.*

βρῶ-μα, μάτος, n. [βρω, root of βι-βρῶ-σκω, “to eat”] (“That which is eaten”; hence) *Food*;—at xiv. 15 in plur.

βρῶ-σις, σεσσ, f. [id.] (“An eating”; hence) *Rust, corrosion, as eating away metals, etc.*

γαλήνη, ḥs, f. *Stillness of the ocean; a calm.*

\*Γαλιλαία, as, f. *Galilee*; the extreme N. part of the Holy Land, on the confines of Phoenicia and Coës-Syria, divided into Lower and Upper Galilee. It seems to have been originally that district in the tribe of Naphthali, which contained the twenty cities (standing round Kedesh as a supposed centre) given by Solomon to Hiram, king of

Tyre:—ἡ θάλασσα τῆς Γαλιλαίας, the sea of Galilee, a great inland sea or lake in the N. of the Holy Land; see also Γεννησάρετ.—Hence, Γαλιλαῖος (for Γαλιλαῖος), a, ον, adj. *Of, or belonging to, Galilee; Galilean.*—A Subst.: Γαλιλαῖος, ον, m. *A man of Galilee; a Galilean* [“a circle or circuit”; the term Ερετς ἡγδύλλ, “Land of the circle or circuit,” being that which is employed to denote this district at 1 Kings ix. 11, where the transfer of it to Hiram is mentioned].

Γαλιλαῖος, a, ον, Γαλιλαῖος, ον; see Γαλιλαία.

γάμ-έω -ῶ, f. γάμησω, p. γεγάμηκα, 1. aor. έγάμησα and έγημα, v. a. Of a man as Subject: *To marry a woman* [akin to Sans. root जाम, “to tame”; and, in some combinations, “to marry”].

γάμ-ος, ον, m. [γάμ-έω, “to marry”] 1. *A marriage, a wedding.*—2. *A marriage-feast, wedding-feast.*

γέρ (usually the second word in a clause; but at ii. 6, in the third place), conj.: 1. *For.*—2. *In fact, indeed.*

γαστήρ, τέρος τρός, f. (“The belly”; also) *The womb*:—ἐν γαστρὶ ἔχειν, (to hold in the womb; i. e.) *to be pregnant, or with child* [akin to Sans.

*jaṭhara*, “the belly, the womb”].

γε, enclitic particle: *At least, indeed, at any rate* [probably akin to Sans. *gha* or *ghá*, an old pronominal base].

γένοντα, perf. ind. of *γίνομαι*.

\*Γέννα, ης, f. *Gehenna* [changed from Hebr. *Gé Hinnóm*, “The Valley of Hinnom,” lying on the western and southern sides of Jerusalem. It was here that the Israelites, when they fell into idolatry, offered their children as burnt sacrifices to Moloch, or Molech, the god of the Ammonites; 2 Kings xvi. 3; 2 Chron. xxxiii. 6, etc. When Josiah had put an end to this idolatrous practice (2 Kings xxiii. 10), the carcases of animals and malefactors were thrown into this valley, and unclean things of every kind were burnt in it. Hence] *The place of eternal punishment; hell*.

\*Γέθσημαντή, n. indecl. (“Oil-press or Oil-vat”) *Gethsemane*; the name of a country-house or estate near the Mount of Olives.

γένεται (only found in pres. and imperf.), v. n. *To be full; to be filled*;—at xxiii. 27 folld. by Gen.;—at xxiii. 25 folld. by ἐκ with Gen.

γεν-έα, εᾶς, f. [γεν, root of *γίνομαι*: Of persons, “to be

born”] (“A being born, birth”; hence) 1. Sing.: *A generation*; i. e. the persons living at a certain time.—2. Plur.: *Generations*; i. e. steps, or successions, in genealogical descent; i. 17.

γενέσθαι, 2. aor. inf. of *γίνομαι*.

γενέστια, ον; see *γενέσιος*.

(γενέσ-τος, ιον, adj. [γένεσ-ις, “birth”] *Of, or belonging to, one's birth; natal*.—As Subst.:) γενέστια, ον, n. plur. (“A birth-day feast”; hence) *A birth-day*.

γεν-εστι, εστως, f. [γεν, root of *γίνομαι*, “to be born”] (“A being born”; hence) *Birth*.

γενηθῆται, 3. pers. sing. 1. aor. imperat. pass. of *γίνομαι*.

γεγένομαι, fut. ind. of *γίνομαι*.

γεν-ν-άω -ῶ, f. *γεννήσω*, p. *γεγένησκα*, 1. aor. ἐγέννησα, v. a. [root γεν (εος γενεν) with ν doubled] (“To cause to be born”; hence) 1. Act.: a. Of a father: *To engender, beget*.—b. Of a mother: *To bear, bring forth*.—2. Pass.: *γεν-ν-άομαι* -ῶμαι, p. *γεγένημαι*, 1. aor. ἐγενήθην: *Of a child: To be born*.

γέννη-μα, μάτος, n. [for γεννά-μα; fr. γεννά-ω, “to bring forth”] (“That which is brought forth”; hence) 1. *Offspring, child*;—at iii. 7;

xii. 34; xxiii. 33 applied to the young of vipers.—2. Of the vine: *Produce, fruit.*

\*Γεννησαρέτ, n. indecl. (prps. "Harpilike") *Gennesaret* (a corruption of Hebrew *Chinnereth* or *Cinneroth*; see Num. xxxiv. 11; Josh. xiii. 27; xi. 2); an extensive district of country on the borders of the lake of Tiberias, which was also called the sea of Galilee, and the lake of Gennesaret. The modern name of this sea is Bahr-al-Tabarieh.

γεννη-τός, τή, τόν, adj. [for γεννα-τός; fr. γεννάω, "to bear, bring forth"; see γεννάω, no. 1. b.] With Gen.: *Brought forth by, born of.*

γενόμενος, η, ον, P. 2. aor. of γίνομαι.

γένομαι, 2. aor. subj. of γίνομαι.

Γεργεσ-ηνοί, ὄν, m. plur. [Γέργεσ-α, "Gergesa," supposed to have been a town on the E. side of the Lake of Galilee, within the district or territory of Gadara] *The people of Gergesa; the Gergesenes;* viii. 28.—N.B. The reading Γεργεσηνῶν at the above-named place is generally held to have crept into the Text in the place of Γαδαρηνῶν or Γερασηνῶν:—Gadara was a large and strongly fortified city on the E. side of the Lake of Gennesaret; and Gerusa-

was a celebrated city on the E. borders of Persia, amongst the mountains of Gilead, and about twenty miles E. of the Jordan. As to the origin of Gergesa, it is seemingly connected with Hebrew *Girgash* (= prob. "clay soil"), a region of Canaan. In Gen. x. 16 mention is made of "the Gergashite."

(γεύ-ε, f. γεύσω), 1. aor. γευσα, v. a.: 1. Act.: *To give a taste of.*—2. Mid.: γεύ-ομαι, f. γεύσομαι, 1. aor. γευσθάμην, (p. pass. in mid. force, γέγευ-μαι), v. mid. ("To give one's self a taste of"; i.e.) With Gen.: *To taste something:*—γευσθαι θαντοῦ, *to taste death, to die;*—at xxvii. 84 supply *abτοῦ* (= ὅκους μετὰ χολῆς μεμιγμένου) after γευσθάμενος [akin to Sans. root JUSH, "to enjoy"].

γε-ωργ-ός, ὄν, adj. [for γε-εργ-ός; fr. γέ-α (= γῆ), "the earth, soil"; obso. ὥργ-ω, "to work"] ("Working the earth or soil"; hence) *Tilling, or cultivating, the ground.*—As Subst.: γεωργός, οῦ, m. *One who tills the soil, etc.; a tiller of the ground, a husbandman.*

γῆ, γῆς, f.: 1. *Earth*, as opp. to "heaven."—2. *Land*, as opp. to sea.—3. *A land, country.*—4. *The ground.*—5. *Soil, or earth, in which seeds,*

etc., are sown.—**6. Earth**, for “persons living on the earth”; v. 13.

γίνοσθε, 2. pers. plur. pres. imperat. of γίνομαι; vi. 16.

γίνομαι, γίγνομαι, f. γενήσομαι, p. γέγονα, 2. aor. ἐγένδημην; also in pass. forms, p. γεγένημαι, 1. aor. ἐγενήθην, (1. fut. γενηθήσομαι), v. mid. (“To come into being”; hence, “to be born”; hence) 1. Of persons: *To be made, formed, or created.*—**2. a.** *To happen, come to pass, take place, occur.*

—**b.** Impers.: ἐγένετο, *It came to pass, etc.; it befell or happened.*—**3.** Of time: *To arrive, be present, have come.*—**4.**

With predicate: *To be, or become, something.*—**5.** Like εἰμι, *To be.*—With εἰς, “for”: *To be for something; i. e. to be made;* xxi. 42.—N.B. In the Gr. Test. γίνομαι is never used with a follg. part. in the place of a finite verb: εἰμί alone is thus employed; see εἰμί [reduplicated, and changed, from root γεν, akin to Sans. root जन, in intransitive force, “to be born”; also, “to become, take place”].

γι-γέν-σκω, γι-γνέ-σκω, f. (γνώσω), γνώσομαι, p. ἔγνωκα, 2. aor. ἔγνων, (imperat. γνάθη, subj. γνῶ, γνῷσ, γνῷ, opt. γνοίην, inf. γνῶναι, part. γνούς), v. a.: 1. Act. : a. *To perceive, mark, observe, understand, learn.*—

b. In past tenses: (“To have perceived,” etc.; hence) *To know.*—c. *To know carnally.*

—**2. Pass.** : γι-γέν-σκομαι, γι-γνάθ-σκομαι, p. ἔγνωσμαι, 1. aor. ἔγνωσθην, 1. fut. γνωσθήσομαι, *To be made known, to become known;* x. 26 [root γνω, akin to Sans. root ज्ञान, “to know”; cf. Lat. no-sco (old form gno-sco), Eng. “know”].

γνωστή, γνούσα, γνόν, P. 2. aor. of γιγνώσκω.

γνῶναι, 2. aor. inf. of γιγνώσκω.

γνωσθήσομαι, fut. ind. pass. of γιγνώσκω.

γνέτω, 3. pers. sing. 2. aor. imperat. of γιγνώσκω.

γογγ-ῦλω, (f. γογγῦσω), 1. aor. ἔγγγῦσα, v. n. *To mutter, murmur* [akin to Sans. root गुन्य, “to buzz”].

\*Γολγοθᾶ, n. indecl. (“A skull”) *Golgotha*; a place near Jerusalem, where criminals were put to death, and in which their bones were permitted to lie unburied.

\*Γόμορρά, ᾱν, n. plur. (prob. “submersion”) *Gomorrah*; one of the cities of the plain destroyed for their wickedness, and on the site of which is the Dead Sea; see Gen. xix. 24.

γόνατα, acc. plur. of γόνον.

γον-εύς, ἄως, m. [γον-δεως (= γεννδω), “to beget”] (“A begetter”; hence, “a father”; hence) Plur. : *Parents.*

γόνυ, ἄρος (Dat. Plur. γόνυάσι), n. **A knee** :—γόνυατα τιθέναι, (*to place*, i. e.) *to bend the knee* in token of homage [akin to Sans. *jánu*, “a knee”].

γονύκτετ-ῶ **-ῶ**, 1. aor. ἀγονυκτέτησα, v. a. [γονύκτετ-ής, “falling on the knees”] *To fall on the knees to or before.*

γονύκτετήσα, ἄσα, av, P. 1. aor. of γονύκτετός.

γονύκτετῶν, οίσα, οῦν, contr. part. pres. of γονύκτετός.

γράμματ-ένος, ἔως, m. [γράμμα, γράμματ-ος, “a written character, a letter”] (“He who attends to γράμμα”; hence, “a writer or copyist”; hence) Among the Jews after the return from the captivity: 1. **A scribe**; i. e. one whose office it was to expound the Law as well as to transcribe it.—2. Plur.: In connexion with *δρχιερεῖς* or *πρεσβύτεροι*, *The Scribes*, who were members of the Sanhedrim.

γράφ-ή, ἥσ, f. [γράφ-ω, “to write”] (“That which is written”; hence) Sing. and Plur.: With definite article: *The Scripture* or *Scriptures*; i. e. the inspired writings.—In St. Matthew’s Gospel found only in plur.

γράφω, f. γράψω, p. γέγραφα, 1. aor. ἀγραψα, v. a.: 1. *To write*.—2. Imperf. perf. ind. pass.: γέγραψται, *It is written in the Scriptures*.—Pass.:

γράφομαι, p. γέγραψμαι, (1. aor. ἀγράφθη), 2. aor. ἀγράφην.

γρηγορ-έω **-ῶ**, 1. aor. ἀγρηγόρησα, v. n. [late pres. fr. ἀ-γρήγορ-α, perf. of ἀγέίρω, “to rouse”] (“To rouse one’s self”; hence) 1. *To watch, to be watchful*.—2. Mentally: *To watch, to be vigilant*.

γρηγορήσαι, 1. aor. inf. of γρηγορέω.

γυμνός, ἥ, ὄν, adj. *Naked, without clothing*.

γύναι, voc. sing. of γυνή.

γυναικός, γυναικί, etc., gen. and dat. sing. of γυνή.

γύν-ή, αικός, f. (“She who brings forth”; hence) 1. **A woman**.—2. **A wife** [akin to Sans. root *JAN*, in transitive force, “to bring forth”].

γωνία, ἵας, f. **A corner, angle**.

\*Δαβίδ, m. indecl. (“Beloved”) *David*; king of the Jewish nation, the son of Jesse, and an ancestor of Christ.

δαιμον-ίζομαι, 1. aor. ἀδαιμονίσθη, v. pass. [δαιμων, δαιμον-ος, “a demon or devil”] *To be possessed, or afflicted, by a devil or devils*.

δαιμόν-ίον, ίον, n. (dim. only in form) [δαιμων, δαιμον-ος; see δαιμων] *A demon or devil*.

δαλ-μων, μονος, m. [δαλ-ω, “to distribute, apportion”] (“A distributor or apportioner”)

of one's lot; hence, "a deity"; hence, "a genius or tutelary spirit"; hence) *A demon, evil spirit, devil*;—so, always, in Gr. Test.

δάκ-πυ, *ρύος*, n. ("That which bites"; hence, in reference to the effect produced on the eyes and eyelids) *A tear* [akin to Sans. root **DAṂC**, or **DAÇ**, "to bite"; cf. Lat. *lacrima*, old form *dac-rima*].

δάκτυλος, *ου*, m. *A finger.*

δάν-εῖω, (f. *δανείσω*, p. *δα-  
νεικα*), v. n. [δάν-ος, "money lent" on usury] 1. *To lend money on usury*.—2. Mid.: (δάν-εῖομαι, f. *δανείσομαι*, p. pass. in mid. force, δαδάνειομαι), 1. aor. *ἔδανεισάμην*, *To have money lent to one's self, to borrow.*

δάν-ειον, *ειον*, n. [id.] ("A thing pertaining to δάνος"; hence) *A loan.*

δανείσασθαι, 1. aor. inf. mid. of δανείζω.

\*Δανιήλ, m. indecl. ("God is Judge") *Daniel*; the fourth of the greater prophets. He was of either royal or noble descent (see Dan. i. 3), and was carried captive to Babylon in the third year of Jehoiakim king of Judah, i. e. about B.C. 606-604. For further accounts of him see his prophetic writings.

δέ, conj.: 1. *And, also.*—2. *But*; see μέρ.

δεδημένος, *η, ον*, P. perf. pass. of δέω.

δεδομαι, perf. ind. pass. of δίδωμι.

δέη, subj. of δεῖ; see δεῖ.  
δειηθῆτε, 2. pers. plur. 1. aor. imperat. of δεομαι.

δεῖ, imperf. *ἔδει*, subj. δέη, (οἰ. t. δέοι), inf. δεῖν, part. δέων, (f. δεήσει, 1. aor. *ἔδέησε*), v. n. impera. [formed partly fr. δέω, "to bind"; partly from δέω, "to need"] *It is binding or necessary; it is needful.*

δείκ-νυμι (δεικ-νῦω), f. δείξω, (p. δέδειχα), 1. aor. *ἔδειξα*, v. a. *To show* [akin to Sans. root **DIÇ**, "to show"].

δει-λός, *λη*, *λόν*, adj. [for δειδ-λός; fr. δειδ-ω, "to fear"] ("Fearing"; hence) *Filled with fear, fearful, timorous, terrified, etc.*

δεῖνα (Gen. δείνατος and δεῖνος; Dat. δείνατι and δεῖνι; Acc. δεῖνα), pron. of all genders; *Such an one, a certain one; a certain thing.*

δειν-ώς, adv. [δειν-ός, "dreadful"] ("After the manner of the δεινός"; hence) *Dreadfully, terribly, etc.*

δεῖξον, 1. aor. imperat. of δείκνυμι.

δεῖπνον, *ον*, n. *A meal, whether dinner or supper.*

δέκα, num. adj. indecl. *Ten.*—As Subst.: δέκα, *Ten persons, ten*—οἱ δέκα, *the ten*; i. e. the ten Apostles, exclusive

of the two brothers James and John; xx. 24 [akin to Sans. *dāsa*, "ten"].

**Δεκά-πόλις**, *εωτ.*, f. [δέκα, "ten"; πόλις, "a city"] ("Ten-city") *Decapolis*: a district of Palestine, which took its name from its containing within its limits ten cities. Of these the names are variously stated by different writers. According to the more generally received opinion, they were Canatha, Damascus, Dios, Gadara, Gerasa (or Galasa), Hippo, Pella, Philadelphian, Scythopolis, Raphana.

**Δέκα-τέσσαρες**, *τέσσαρα*, num. adj. plur. [δέκα, "ten"; τέσσαρες, "four"] ("Ten and four"; i. e.) *Fourteen*.

**Δένθρον**, *ον*, n. *A tree* [probably, like δρῦ, akin to Sans. *dru*, "a tree"].

**Δέξασθαι**, 1. aor. inf. of δέχομαι.

**Δέξηται**, 3. pers. sing. 1. aor. subj. of δέχομαι.

**Δεξ-ίος**, *id. iōv.*, adj. *Right*, as opposed to "left."—Adverbial expression: *ἐκ δεξιῶν, on the right*.—As Subst.: **Δεξιός**, *āt*, f. *The right hand* [akin to Sans. *daksh-a*].

**Δέομαι**, f. **δεήσομαι**, 1. aor. **δεήθην**, v. mid. ("To want, need," etc.; hence) With Gen. of person: *To beg, entreat a person to do something*.

**Δερμάτ-ίνος**, *īn*, *īov*, adj.

[δέρμα, δέρματ-ος, "a skin"; hence, "leather," as being a prepared skin] ("Of, or pertaining to, δέρμα"; hence) *Of leather: Made, or consisting, of leather; leather, leathern-*.

**Δέρω**, (f. δερῶ), 1. aor. **Δειρά**, v. a. ("To skin, flay"; hence) *To beat, or scourge, severely* [akin to Sans. root *DR̥T*, "to divide, to tear"].

**Δεσμ-ένω**, v. a. [δεσμ-ος, "a bond or fetter"] ("To use a δεσμός to"); hence) *Of things as Object: To bind, or fasten, together; to tie up*.

**Δεσμ-ίος**, *īa*, *īov*, adj. [id.] ("Of, or pertaining to, δεσμός"; hence) *In bonds, fettered.—As Subst.: Δεσμίος, *ou*, m. ("One who is in bonds," etc.; hence) *A prisoner*.*

**Δεσμωτήρ-ίον**, *īou*, n. [for the formation of this word, a subst. δεσμώτηρ, δεσμώτηρ-ος (= δεσμώτης, *ou*) "a prisoner" is required, though not found in Lexicons] ("A thing pertaining to a δεσμώτηρ"; hence) *A prison*.

**Δεῦρο**, adv. *As a particle denoting exhortation, etc.: Come!*

**Δεῦτε**, adv. *As a particle denoting exhortation, etc.: Come! come now!*

**Δεύ-τερος**, *τέρα*, *τερον*, adj. *Second.*—Adverbial expression: *ἐκ δευτέρου, a second time*, xxvi. 42; see *ἐκ*, no. 13 [prob. akin to δύο, "two"].

**δέχ-εμαι**, (f. δέξομαι), p. δέδεμαι, 1. aor. δέξαμην, v. mid. : 1. *To receive, take, etc.* —2. Of persons : *To receive with hospitality, to entertain.* —3. Of a statement, etc. : *To accept, give ear to, receive, believe, etc.* [akin to Sans. root DAGH, “to attain”].

**δέ-ω**, f. δήσω, (p. δέδεκα), 1. aor. δησα, v. a. *To bind, tie, fasten.* —Pass. : p. δέδεμαι, 1. aor. δέθηνται, (l. f. δεθήσομαι) [probably akin to Sans. root DÂ, “to bind”].

**δέ**, adv. With pronouns : To mark the person or thing strongly : *Plainly, truly, evidently, indeed, etc.*

**δῆ-λος**, λη, λον, adj. *Clear, manifest, plain, evident* [akin to Sans. root DÍ, “to shine”; and so, literally, “shining”].

**δηνάριον**, ον, n. [The Greek form of the Lat. *denarius*] *A denarium or denarius; a Roman silver coin containing originally ten asse* (whence its name, as a “ten-as” piece), afterwards sixteen, and equal to about 8½d. English. Its currency in Judæa in the time of our Saviour was owing to the fact that the Romans were at this time masters of the country, and governed it by a magistrate sent from Rome.

**δήσας**, ἀσα, αν, P. 1. aor. of δέω.

**δήσατε**, 2. pers. plur. 1. aor. imperat. of δέω.

**δήσῃ**, δήσης, δήσητε, 3. and 2. pers. sing., and 2. pers. plur., 1. aor. subj. of δέω.

**διά**, prep. gov. gen. and acc. : 1. With Gen. : a. Locally : *Through*. —b. Of time : *Throughout, during*. —c. *On account of, for the sake of, for*. —d. *Through, by means of, by*. —2. With Acc. : a. *Through, in consequence of, owing to*. —b. *On account of, for the sake of, for*. —c. *Because of, by reason of* [akin to Sans. dva, “two”].

**(δια-βλέπω)**, f. διά-βλέψω, v. a. [διά, in “strengthening” force; βλέπω, “to see”] With Inf. : *To see thoroughly or clearly how to do, etc.*

**διάβολ-ος**, ον, m. [for δια-βαλ-ος; fr. διαβάλ-λω, “to accuse falsely”] *A false accuser, a slanderer; an epithet of Satan.*

**διαθή-κη, κης**, f. [διατίθημι, in mid. force of “to arrange, or settle, mutually”; through διαθη, verbal root of διατίθημι (διά; θη, root of τι-θη-μι)] (“That which is arranged, or settled, mutually,” i. e. between two parties; hence) *A covenant, compact, agreement.*

**διάκον-έω -ω**, f. διάκονήσω, (p. δεδικόνηκα), 1. aor. (late) δικόνησα; v. n. [διάκον-ος, “a

servant"] ("To be a διάκονος"; hence) 1. Alone : *To be a servant; to serve, minister.*—

2. With Dat. of person : *To minister unto; to wait, or attend, on; to do service to, to serve.*—Pass. : διάκον-έσθαι -σύμαι, (p. δεδιάκονημα), 1. aor. διηγονήθησομαι.

διάκονος, ου, m. *A servant, attendant, minister.*

διάκριθητε, 2. pers. plur. 1. aor. subj. pass. (in mid. force) of διακρίνω.

δια-κρίνω, (f. διακρίνω), 1. aor. διέκρινα, v. a. [διά, "between"; κρίνω, "to judge"] ("To judge between"; hence) 1. Act. : *To distinguish, to discern.*—2. Mid. : δια-κρίνομαι, 1. aor. pass. in mid. force, διεκρίθη : With accessory notion of hesitation : *To hesitate, doubt, etc., in forming a decision, etc.*

διά-κωλύω, f. διάκωλυσω, v. a. [διά, in "strengthening" force; κωλύω, "to hinder"] *To hinder, prevent.*

διαλάγηθ, 1. aor. imperat. pass. of διαλάσσω.

(δι-αλλάσσω, Attic δι-αλλάττω, f. διαλλάξω, p. δι-ήλλαχα, v. a. [δι-ά, "between"; δλλάσσω, "to change"] "To change between" two or more persons; hence, "to interchange, exchange"; hence, "to change enmity to friendship"; i. e.) *To reconcile per-*

*sons.*—Pass.:(δι-αλλάσσομαι, Attic δι-αλλάττομαι), 1. aor. διηλλάχθησομαι, (1. fut. διαλλαχθήσομαι).

διάλογογ-ίζομαι and διάλογίζομαι, (διάλογογίζομαι, p. διαλελόγισμαι), v. mid.: 1. [διάλογος, "talk, conversation"] ("To hold διάλογος"; hence) *To talk, converse, or discourse about; to dispute.*—2. [διά, in "strengthening" force; λογίζομαι, "to reason"] *To reason, argue, turn over in the mind, etc.*

διάλογισ-μός, μοῦ, m. [for διάλογιδ-μός; fr. διαλογίζομαι (= διαλογίδ-σομαι), "to reason"] ("A reasoning or turning over" in the mind, etc.; hence) *A thought, deliberation, etc.*

διά-μερίζω, 1. aor. διεμέρισα, v. a. [διά, "between"; μερίζω, "to part or divide"] 1. Act. : *To part, or divide, between or among.*—2. Mid. : διά-μερίζομαι, 1. aor. διεμερίσαμην : Of several Subjects : *To part, or divide, between or among themselves, etc.*

διάρο-ια (quadrisyll.), ias, f. [διαρο-έσθαι, "to think over, meditate"] ("A thinking over"; hence) *Thought, the faculty of thought, mental powers, mind.*

διά-παντός, adv. [διά, "through"; παντός, gen. of πᾶς, "all"] ("Through all";

hence) Of time: *Continually, ever, at all times, always.*

**διάπεράσας, ἄσα, αν.** P. 1. nor. of διάπερδω.

**διά-περδω** —περδω, (f. διάπερσω), 1. aor. διεπέρασα, v. u. [διά, in "strengthening" force; περδω, "to cross over"] *To cross over, go quite across.*

(δι-αρπάζω), f. διαρπάσω (and διαρπάσουμαι, p. διαρπάκω), 1. aor. διαρπάσα, v. n. [διά, denoting "completeness"; αρπάζω, "to plunder"] *To plunder completely or utterly; to spoil, etc.*

**διαρπάσας,** 1. aor. inf. of διαρπάζω.

**διαρπάσω,** fut. ind. of διαρπάζω.

(δια-ρ-ρήγνυμι, p. διέρ-ρηχα), 1. aor. διέρρηξα, v. a. [διά, "through"; ρήγνυμι, (with ρ doubled); of garments, "to tear," etc.] *To tear through or asunder; to rend.*

**δια-σκορπίω**, 1. aor. διεσκόρπισα, v. a. [διά, in "strengthening" force; σκορπίω, "to scatter"] *To scatter completely, to disperse, etc.*—Pass.: διεσκόρπισμαι, 1. aor. διεσκόρπισθομαι;—at xxvi. 31 διασκορπισθήσεται has for its Subject a neut. nom. plur.

**διασκορπισθήσομαι,** 1. fut. ind. pass. of διασκορπίω.

(δια-στέλλω, f. διαστελλω,

v. a. [διά, "apart"; στέλλω, "to place or set"] *To place, or set, apart*; hence, "to arrange, set in order"; hence, "to order."—) Mid.: διαστέλλομαι, 1. aor. διεστελλόμην: With Dat.: *To order, enjoin, command, as one's own especial act.*

**δια-στρέφω,** (f. διαστρέψω), 1. aor. δι-έστρεψα, v. a. [διά, "in different directions"; στρέφω, "to turn"] *("To turn in different directions; to twist about"; hence) Morally: *To pervert, etc.*—Pass.: (δια-στρέψομαι), p. διέστρεψμαι:—Part. perf. *Perverted = perverse.**

(δια-σώζω, f. διά-σώσω), 1. aor. δι-έσωσα, v. a. [διά, in "augmentative" force; σώζω, "to save"] 1. *To save completely, to keep quite safe, to preserve.*—2. Pass.: (διασώζομαι), 1. aor. διεσώθην, *To recover from an illness; to be made, or become, perfectly whole or well.*

**διά-τάσσω** (Attic διάταττω, f. διά-τάξω), 1. aor. δι-έταξα, v. n. [διά, in "strengthening" force; τάσσω, in force of "to appoint, order"] With Dat. of person: *To give commands, or orders, to; to command, order, etc.*

**διά-τί,** adv. [διά, "on account of"; τί (neut. acc. sing. of τις, "who, what"), "what"]

(“On account of what”; i. e.)  
*Why, therefore.*

**διά-φέρει**, (f. διά-είσω and διά-  
 οίσουμαι, 2. aor. διά-ήνεγκον),  
 v. n. [διά, “apart”; φέρει, “to  
 bear or carry”] (“To bear,  
 or carry, apart”; hence, in  
 neut. force, “to bear, etc.,  
 one’s self, or be, apart” from  
 some other object; hence, to  
 “differ” from; hence) In good  
 sense: Folld. by Comparative  
 Gen.: *To be better than, to  
 surpass or exceed in value,  
 etc.*;—at xii. 12 folld. also by  
 Dat. of measure or degree.

**διά-φημισα**, f. (διαφημίσω),  
 1. aor. διεφήμισα, v. a. [διά,  
 “in different directions”;  
 φημίσω, “to spread a report”]  
 (“To spread a report in dif-  
 ferent directions”; hence) 1.  
 With Acc. of person: *To  
 spread a report abroad about.*  
 —2. Of a report, etc., as Ob-  
 ject: *To spread far and  
 wide; to spread abroad.*—  
 Pass.: 1. aor. διεφημίσθην.

**διδασκάλ-ία, -ίας**, f. [δι-  
 δάσκαλ-ος, “a teacher”] (“A  
 thing pertaining to a διδασκ-  
 ἄλος”; hence, “teaching”;  
 hence) Of religious subjects:  
*Doctrine*;—at xv. 9 in plur.

**διδάσκ-ἄλος**, ἄλον, m.  
 [διδάσκω, “to teach”] *A  
 teacher*.—In St. Matthew al-  
 ways used of Christ, except at  
 x. 24, 25.

**διδάσκω**, f. διδάξω, (p.

δεδιδάχα), 1. aor. διδάξα, v. a.  
 and n.: 1. Act.: a. Of personal  
 Objects: *To teach, to give  
 instruction to*;—for ἵνε  
 διδάσκων see *εἰπει*.—b. Of things  
 as Object: With double Acc.:  
*To teach something as, or for,  
 something*.—2. Neut.: *To  
 teach, to give instruction*  
 [akin to a lost Sans. root *DAQ*].

**διδάχη, ἡς**, f. *Teaching,  
 instruction* [id.; cf. δεδιδάχ-  
 α, perf. of διδάσκω; see δι-  
 δάσκω].

**διδάσκων**, pres. inf. of διδάσκω.

**διδάσκειν**, 2. pers. sing. pres.  
 imperat. of διδάσκω, as if from a  
 contracted form διδάσκω.

**διδραχμ-ος**, *ou*, adj. [for  
 δισ-δραχμ-ος; fr. δίς, “twice”;  
 δραχμ-ή, “a drachma”] *Of  
 or pertaining to* (twice a  
 drachma=) *a double drachma*.

—As Subst.: διδραχμον, *ou*  
 (sc. ἀργύριον), n. *A double  
 drachma*; used at xvii. 24 to  
 designate the *half-shekel*  
 which each Jew was required  
 to pay annually towards de-  
 fraying the general expenses  
 connected with the Temple at  
 Jerusalem.

**διδάσκ-μι**, f. δάστω, p. δέδωκα,  
 1. aor. (only in indic.) δέδωκα,  
 2. aor. δέδωρ, v. a.: 1. a. With  
 Acc. of thing and Dat. of  
 person: *To give something to  
 some one, to bestow something  
 on some one*;—at xxvi. 26  
 supply *αὐτόν* (= τὸν ἄρτον)

after *έκλασε* and *έδεσε*;—at xix. 21 supply *έδει* (= *τὰ δέρχοντα*) after *δέι*.—In Pass. constr.: i. e. where the Object of the act. verb becomes the Subject of the pass. verb; xii. 39; xxviii. 18, etc.—b. Impera. Pass.: (a) *δοθήσεται*, *It shall be given*, i. e. *a gift shall be given*; vii. 7; the Subject (*δέρπεν*) being comprised in the meaning of the verb; cf., also, xxv. 29;—but at x. 19 *δοθήσεται* has for its Subject the clause *τι λαλήσεται*.—(b) *δέδοται*, *It has been given*; xix. 11; where the Subject must be supplied from the preceding context; viz. *χωρεῖν τὸν λόγον τοῦτον*.—2. Without nearer Object: *To give, make a gift, bestow*; v. 42; x. 8.—3. Without Dat. of person: *To give, bestow*; xx. 28; where the clause *τὸ δέ καθίσαι . . . μον* is the Object of *δοῦναι*.—4. *To give, supply, furnish, provide*, whether mentally or physically;—at xiv. 16 without Object, and folld. by Inf. in force of Lat. Gerund in dum with ad:—*δέτε αὐτοῖς ὑμεῖς φαγεῖν, give ye (something) unto them to eat*; i. e. (ad edendum) for the purpose of eating; cf., also, xxv. 85; xxvii. 84.—5. With double Acc.: *To give something as, or for, something*; xvi. 26; xx. 28.—6. With *ἐκ*

and its case, instead of a simple Partitive Gen., as Object: *To give some, or a portion, of*; xxv. 8.—7. Of tribute, etc.: *To give, pay, render*; xxii. 17.—8. Of wonders, etc.: a. *To give, to foretell, predict*.—b. *To show, exhibit*.—9. Of a signal, token, etc.: *To give, furnish, supply*, etc.; xxvi. 48.—10. Of the soil as Subject: *To give, give forth, yield, produce*; xiii. 8.—11. Of the moon as Subject: *To give, give forth, light*; xxiv. 29.—12. With Acc. of thing and Dat. of person: *To give over, or up, to; to place in the hands or possession of*; xxv. 28; where supply *αὐτό* (= *τὸ τάλαντον*) after *δέτε*.—Pass.: *δι-δο-μαι*, p. *δέδομαι*, 1. aor. *δέδεθη*, 1. fut. *δοθήσομαι* [lengthened and strengthened fr. root *δε*, akin to Sans. root *da*, “to give”].

**δι-εγίπεις**, 1. aor. *διήγειρα*, v. a. [*δι-ά*, in “intensive” force; *γέιρω*, “to wake”]  
*To wake thoroughly, to arouse*.—Pass.: *δι-εγίρομαι*, 1. aor. *διγυέρθη*.

**διεγέρθείς**, *είσα*, *ἐν*, P. 1. aor. pass. of *διεγέρω*.

**δι-έξοδος**, *εξόδου*, f. [*δι-ά*, “through”; *ξόδος*, “a way out”] (“A way through and out”; hence) *A passage, outlet*.

**διεπέρασα**, 1. aor. ind. of *διέπεράω*.

**δι-έρχομαι**, f. διελεύσομαι, p. διελήλυθα, 2. aor. διῆλθον, v. mid. [δι-ά, "through"; ἔρχομαι, "to come or go"]

*To come or go through.*

**διασκόρπισα**, 1. aor. ind. of διασκορπίζω.

**διαστραμμένος**, η, ον, P. perf. pass. of διαστρέφω.

**διεσθήην**, 1. aor. ind. pass. of διεσθίω.

**δι-ετ-ής**, έτ, adj. [δι (= δις), "twice"; ἔτ-ος, "a year"] ("Pertaining to a year twice over"; hence) *Two years old; —at ii. 16 supply ταῦθις with διετοῦς.*

**δίκαιος**, αῖα, aor, adj. [δίκη, "right, law"] ("Pertaining to δίκη"; hence) 1. In reference to religion: *Observant of that which is right in the sight of God; obedient to the law of God; just, righteous.* —As Subst.: **δίκαιος**, ον, m. *One observant of that which is right in the sight of God; one obedient to the law of God.* —2. *Right, proper; just, fair, equitable.*

**δίκαιοσύνη**, οσύνη, f. [δίκαιος, "righteous"] ("The quality of the δίκαιος"; hence) *Righteousness.*

**δίκαι-ω**, f. δίκαιώσω, 1. aor. δίκαιώσα, v. a. [δίκαιος, "just"] ("To make δίκαιος"; hence) *To make just, justify, vindicate.* —Pass.: **δίκαιομαι** -σύματ, p. δεδίκαιωμαι,

1. aor. δίκαιωθην, 1. fut. δίκαιωθσομαι.

**δίκτεν**, ον, n. *A net; a fishing-net.*

**δι-ό**, conj. [δι-ά, "on account of"; δι (neut. of δις); "who, which"] ("On account of which" thing; i. e.) *Wherefore, why.*

**διορύγηναι**, 2. aor. inf. pass. of διορύσσω.

**δι-ορύσσω** (Attic δι-ορύγτω, f. δι-ορύξω), v. a. [δι-ά, "through"; δρύσσω, "to dig"] *To dig through.* — Houses in many parts of the East were anciently built of clay or mud, and had their walls of considerable thickness. The word, therefore, when applied to the act of a thief, would correspond in force with our expression *to break through*, the thief using in the former instance a spade, etc., in the latter house-breaking implements. —Pass.: (δι-ορύσσομαι, Attic δι-ορύγτομαι, p. δι-ωρυγμαι), 1. aor. δι-ωρύχθην, (1. fut. δι-ορυχθησομαι), 2. aor. δι-ωρύγην.

**δι-πλός**, πλή, πλός, adj. [shortened fr. δι-πλό-ος, for δι-πλέ-ος; fr. δι (= δις), "twice"; πλε = πλη, root of πλήθω, "to be full"; and πλη-πλη-μι, "to fill"] ("Twice full or twice filled"; hence, 1. *Two-fold, double.* —2. Comp.: With Gen. : *Twice*

as much as, two-fold more than.

διπλότερος, *a.* *as*; *see δι-*  
*πλός.*

(διπλάς, *f.* διπλάς), 1. aor.  
δίπλας, *v. n.* *To doubt.*

δι-πλίζω, *v. a.* [δι-ά, “thoroughly”; ἀλίζε, “to strain or filter”] (“To strain, or filter, thoroughly”; hence, as a result) *To strain, or filter, off or out; to get rid of by straining or filtering.*

(διχ-άσω, *f.* διχάσω), 1. aor.  
διχάσσω, *v. a.* [διχ-ά, “apart”] (“To make to be apart”; hence) *To part asunder in a figurative force; to set at variance.*

διχάσω, 1. aor. inf. of διχάζω.

(διχ-ο-τομ-έω -ώ), *f.* διχο-  
τομήσω, *v. a.* [διχ-ά, “asunder, in two”; (ο) connecting vowel; τομή, a root of τέμνω, “to cut”] *To cut asunder or in two;—at xxiv. 51 in figurative sense = “to punish with the sternest severity.”*

διψάω -ώ, *f.* διψήσω, (*p.* δε-  
διψηκα), 1. aor. διψήσσω, *v. n.* and *a.* [διψ-ά, “thirst”] 1. Neut.: *To thirst.*—2. Act.: *To thirst for in a figurative force; to long for, earnestly desire, have an intense desire for.*

διψυ-μός, *μον.* *in.* [for διψκ-  
μός; *fr.* διψκ-ώ, “to pursue”; hence, “to persecute”] *A persecuting, persecution.*

διδύνω, 1. aor. inf. pass. of δίδωμι.

διδύστειν, 3. pers. sing. 1. fut. ind. pass. of δίδωμι.

δικέω -ώ, (*f.* δέξω and δοκ-  
ήσω, *p.* δεδόκηστο), 1. aor. δέδοξα,  
*v. a.* and *n.*: 1. Act.: *To think, suppose, imagine.*—2. Neut.: *a.* *To seem, appear.*—  
b. *To think, be of opinion, imagine, suppose, expect.*

δικός, οῦ, *f.* *A beam.*

δόλος, ον, *m.* (“A bait” for fish; hence) *Craft, deceit, guile.*

δό-μα, μάρτος, *n.* [δο, a root of δι-δω-μι, “to give”] (“That which is given”; hence) *A gift.*

δόξα, ης, *f.* [for δόκ-σα; *fr.* δοκ-έω, “to think”] (“A thinking”; hence, “a thought”; hence) 1. *As the thought which others entertain of one: Honour, glory.*—2. *Glory, dignity, power, etc., belonging to a certain rank.*—3. *Glory, glorious brightness of the divine presence.*

δοξάσω, *f.* δοξάσσω, 1. aor. διδόξάσσω, *v. a.* [δοξ-ά, “honour, glory”] *To ascribe honour or glory to; to honour, glorify.*—Pass.: δοξάσθω, *p.* δεδόξ-  
ασμω, 1. aor. διδοξάσθην.

δός, 2. aor. imperat. of δί-  
δωμι.

δότε, 2. pers. plur. 2. aor. imperat. of δίδωμι.

δότω, 3. pers. sing. 2. aor. imperat. of δίδωμι.

**δουλ-είω**, f. **δουλεύσω**, p. **δεδούλευκα**, 1. aor. **δεδούλευσα**, v. n. [δοῦλος, "a slave"] ("To be a δοῦλος"; hence) *With Dat.*: *To serve.*

**δούλ-ος**, *ou*, m. [prob. for δέ-ολ-ος; fr. δέ-ω, "to bind"; δλ-ος, "whole"] ("One wholly bound"; hence) *A bondman, slave, servant.*

**δούναι**, 2. aor. inf. of δίδωμι.

**δούσα**, **δόντα**, **δόντν**, P. 2. aor. of δίδωμι.

**δράμων**, **οῦσα**, **άν**, P. 2. aor. of *τρέχω*.

**δύναμαι**, imperf. **δύνημην** and **ἡδύνημην**, f. **δυνήσομαι**, p. **δεδύνημαι**, 1. aor. **δύνηθην** and **ἡδύνηθην**, v. mid. irreg. *With Inf.*: *To be able to do, etc.*; *I* (etc.) *can*; —at xx. 22 supply *πείσιν* after δύνημεθα; —at xvi. 8 supply *διάκρινεται* after δύνασθε.

**δύναμ-ις**, *εως*, f. [δύναμ-αι, "to be able"] ("A being able or having power"; hence) 1. *Power*, in the widest acceptation of the word; *might*. —2. *A powerful, or mighty, work; a miracle.*

**δύν-ατός**, **άτη**, **άτόν**, adj. [δύν-άμαι, "to be able"] *Of things*: ("Able to be done"; hence) *Possible.*

**δύο** (Gen. δύο, Dat. δυσί; for usual δυοῦ), dual num. adj. *Two*: —in St. Matthew's Gospel the subst. to which it is in attribution is always plur.;

—at xi. 2; xviii. 19 with Gen. of "thing distributed." —As Subst.: a. Masc.: *Two men*; xxiv. 40. —b. *Two women*; xxiv. 41. —In no. a. above the word is used as the Subject of a plural verb; and at no b, a plural verb is to be supplied [akin to Sans. DVI, "two"].

**δύσ-βάστακ-τος**, *τον*, adj. [for δύσ-βάσταγ-τος; fr. δύς, "difficult"; βαστάζω (=βαστάγ-ω), "to bear or carry"] *Difficult to be borne or carried.*

**δύσκολ-ως**, adv. [δύσκολ-ος, "difficult"] ("After the manner of the δύσκολος"; hence) *With difficulty, hardly.*

**δυ-σμή**, *σμῆς* (mostly plur.), f. [δύ-ω (of the sun), "to set"] ("Setting of the sun"; hence) *The West.*

**δώ**, 2. aor. subj. of δίδωμι.

**δώ-δεκα**, num. adj. indecl. [contr. fr. δυώ-δεκα; fr. δέω (=δέο), "two"; δέκα, "ten"] ("Two and ten"; i.e.) *Twelve*. —As Subst. m.: *Twelve persons, twelve*: —*οι δώδεκα, the twelve* (apostles) including Judas; cf. ἑνδεκα.

**δώ-μα, μάτος**, n. [lengthened fr. δέμ-μα, for δέμ-μα, fr. δέμ-ω, "to build"; cf. δέμ-ος (for δέμ-ος), "a house"] ("That which is built"; hence) *A house.*

**δώματ**, 1. pers. plur. 2. aor. subj. of δίδωμι.

δωρ-έα, εᾶς, f. [δωρ-έα, "to give, present as a gift"] ("A giving"; hence) 1. *A gift.*—2. Adverbial Acc.: δωρεάν, *As a gift, freely;* x. 8.

δῶ-ρον, ρον, n. [δίδωμι, "to give," through root δω] ("That which is given"; hence) *A gift.*

δῶσσι, fut. ind. of δίδωμι.

δῶται, 2. pers. plur. 2. aor. subj. of δίδωμι.

1. ἢ-άν, conj. [for εἰ-άν; fr. εἰ, "if"; ἢ, conditional particle] With Subj.: *If happily; if that or so be that; if:—ἢν μή, if not, i. e. unless, except;* v. 20, etc. (but at x. 14; x. 41, ἢάν belongs to preceding relative pron. δο; see 2. ἢάν).

2. ἢάν (ἢάν), conditional particle: With relative words (= ἢάν) modifying their power:—δος ἢάν, whosoever, x. 14; xi. 6;—διον ἢάν, wheresoever, viii. 19, etc.;—δοι, etc., ἢάν, *as many soever as, how many soever*, vii. 12, etc.

διεροῦ (ἀντροῦ), ἥς, οῦ, reflexive pron. without nom.: 1. Strictly of 3rd person: *Of, etc., himself, herself, itself, themselves, etc.*—2. Of 2nd person: *Thyself, yourself; see iii. 9; xvi. 8; xxiii. 31; xxv. 9; xxvi. 11.*

δάω -ῶ, f. δᾶσσι, (p. εἴλικα), 1. aor. εἴλισα, v. n. *To allow, suffer, permit.*

διβδομηκοντά-κιε, adv.

[διβδομηκοντα, "seventy"] *Seventy times.*

διβλάστησα, 1. aor. ind. of διαστάνω.

διβουλήθην, 1. aor. ind. of δινόλομαι.

ἔγγ-ίζω, (f. ἔγγισω), p. ἔγγικα, 1. aor. ἔγγισα, v. n. [ἔγγ-ός, "near"] ("To become ἔγγις"; hence) *To come, or draw, near; to approach.*

ἔγγ-ύς, adv. [akin to ἄγχ-ι, "near"] *Near, nigh, whether in place or time.*

1. ἔγειραι, 1. aor. inf. of ἔγειρω; iii. 9.

2. ἔγειραι, 1. aor. imperat. mid. of ἔγειρω; ix. 5.

ἔγειρ-ω, f. ἔγειρω, (p. ἔγγιγερ-κα), 1. aor. ἔγειρα, v. a.: 1. Act.: a. *To awaken.*—b. *To raise, or lift, up or out.*—c. *To raise up children;* iii. 9.—d. *To raise the dead;* x. 8.—2. Mid.: ἔγειρομαι, (f. ἔγερ-οῦμαι), 1. aor. ἔγειράμην, ("To awaken one's self"; hence) a. *To be awake, to wake.*—b. *To lift, or raise, up one's self; to rise.*—3. Pass.: ἔγειρομαι, p. ἔγγιγερμαι, 1. aor. ἔγέρθη, 1. fut. ἔγερθησομαι: a. *To be awakened.*—b. *To rise, arise.*—c. *To be raised up from the dead;* xi. 5.—d. Of Christ: *To rise from the dead;* xvii. 23;—nt xxvii. 63 the pres. ἔγειρομαι is used to denote something future that will almost immediately take

place.—*e.* Of prophets, etc. : In mid. force: *To arise, spring up, appear amongst men, etc.* [akin to Sans. root **ज्ञाग्नि**, “to wake”].

**ἀγενήθην**, 1. aor. ind. pass. of **γίνομαι**.

**ἀγενόμην**, 2. aor. ind. of **γίνομαι**.

**ἀγερθέσις**, *εῖσα, ἐν*, P. 1. aor. pass. of **ἐγείρω**.

**ἀγερθῆναι**, 1. aor. inf. pass. of **ἐγείρω**.

**ἀγερθήσομαι**, fut. ind. pass. of **ἐγείρω**.

**ἀγέρθητε**, 2. pers. plur. 1. aor. imparat. pass. of **ἐγείρω**.

**ἀγερ-σίς**, *σεως*, f. [**ἐγείρω**, “to raise”; pass., “to be raised”] (“A raising;—a being raised”; hence) Of the dead: *Resurrection*.

**ἀγήγερμαι**, perf. ind. pass. of **ἐγείρω**.

**ἀγ-κάταλείπω**, f. **ἀγκάταλείψω**, 2. aor. **ἀγκάταλείπον**, v. a. [for **ἐν-κάταλείπων**; fr. **ἐν**, “in”; **κάταλείπω**, “to leave behind in”] (“To leave behind in” a place; “to leave in the lurch”; hence) *To abandon, forsake*.

**ἀγκαταλείπον**, 2. aor. ind. of **ἀγκαταλείπω**.

**ἀγ-κρύπτω**, f. **ἀγ-κρύψω**, 1. aor. **ἐν-έκρυψα**, v. a. [for **ἐν-κρύπτω**; fr. **ἐν**, “in”; **κρύπτω**, “to hide”] *To hide in*—**ἐν-έκρυψεν** *εἰς*, *put into and hid in*, xiii. 83.

**ἀγνων**, 2. aor. ind. of **γινάσκω**.

**ἀγώ** (Gen. **ἀμοῦ**, enclitic **μου**), pron. pers. *I* [akin to Sans. **aham**, “I”].

**ἀειρά**, 1. aor. ind. of **δέρω**.  
**ἀεράμον**, 2. aor. ind. of **τρέχω**.

\***Ἐζεκίας**, *ου*, m. (“Strength of Jehovah”) *Ezechias* or *Hezekiah*, son of Ahaz, and an ancestor of Christ; i. 9. He succeeded his father as King of Judah about B.C. 726.

(**θέλω** and) **θέλω**, f. (**ἐθελήσω** and) **θελήσω**, 1. aor. **θελέλησα** (and **ἐθελέησα**, p. **θελέληκα** and **τεθέληκα**), v. n. and a. : 1. *To wish, will, desire*.—2. With Inf.: *To wish, etc., to do, etc.; to be willing to do, etc.* :—the Inf. is often to be supplied from the context; e.g. at xvii. 12 supply **ποιῆσαι** after **θελέησαν**.—3. Folld. by *Iva* and Subj., or Subj. alone: *To wish, will, desire, that one should do, be, etc.*—4. With Objective clause: *To wish, etc., that one should do, etc.*—5. With Acc.: *To wish for, desire, etc.*—6. In connexion with a negative: *To be unwilling, etc.;—often to be translated I (etc.) will not.*

**θῆκα**, 1. aor. ind. of **τιθημι**; see **τιθημι**.

(**εἴω**), p. **εἴωθα**, pluperf. **εἰάθει**, (in pres. used only as

part. in connexion with a finite verb; the perf. and pluperf. are used, respectively, as pres. and imperf.) *To be accustomed or wont.*

1. el, 2. pers. sing. pres. ind. of εἰμι.

2. el, conj.: 1. *If*—εἰ δὲ μήγε, but if not indeed, otherwise, else;—εἰ μή, (if not, i.e.) *except, unless*.—2. In interrogations, and expressions of doubt, etc.: *Whether*, etc.—3. In indirect questions, merely to mark the question:—λέγοντες αὐτῷ, *El ἔξεστιν, saying to him, Is it lawful?* etc., xix. 3.

εἰδον, 2. aor. ind. of εἰδω.

(εἰδω, obsol. in pres.), f. εἰδήσω (and εἰσομαι), p. οἴδα, subj. εἰδω, part. perf. εἰδώς, pluperf. γέδειν, 2. aor. εἰδον, imperat. ιδε, subj. ιδω, (opt. ιδομι), inf. ιδεῖν, p. ιδών, 2. aor. mid. εἰδόμην, v. a.: 1. *To know, to perceive mentally*.—2. Perf. and pluperf. are used as a pres. and imperf.: (*I*) *know*, (*I*) *knew*.—3. The 2. aor. applies to the sight: (*I*) *saw, beheld*, etc. [akin to Sans. root VID, “to perceive, to know”].

εἰκῇ, adv. *Hastily, rashly, without cause.*

εἰκ-ών, οντς, f. [εἰκ-ω, “to be like”] (“That which is like” some object; hence) *A likeness, effigy, etc.*

εἰ-μι, imperf. ην and ημεῖν, f. ησομαι, v. n.: 1. a. *Tb be*.—b. With οὐκ: *Not to be or exist; to be dead*; ii. 18.—2. With εἰς, (“To be for”; i. e.) *To become*; xix. 5.—3. With εἰ: a. *To be of a number of persons, etc.*; xxvi. 73.—b. *To be from or of a place, etc.*—c. *To be, or proceed, from, a person, etc.*; i. 20.—4. With Dat. of person: (“To be to” a person; i. e. of the person as Subject) *Tb have or obtain*.—5. With Gen.: *Tb be the property of, to belong to*; v. 3, 10, etc.—6. *To be equivalent to, etc., in meaning; to be of the force or meaning of*; i. 23.—7. *To happen, take place, occur*.—8. *To be equivalent to, to make*.—9. Folld. by part. in concord with Subject, instead of the simple verb of such part. in the tense corresponding to that of εἰμι:—ην διδάσκων = εδίδασκε, vii. 29; ην ἔχων = είχε, xix. 22; ησαν θεωροῦσαι = έθεάρουν, xxvii. 55; ισθι εύνοῶν = εύνοει, v. 25; έστι λεγόμενος = λέγεται, xxvii. 33; έσεσθε μισθύμενοι = μισθίεσθε, x. 22, etc. [for έσ-μι, akin to Sans. root AS, “to be”].

εἰναι, pres. inf. of εἰμι.

εἰνα; see εἰνον.

εἰνάτε, 2. pers. plur. imperat. of εἰνα.

1. εἰνέ, imperat. of εἰνον.

2. *elwe* (*ελνεν*), 3. pers. sing. of *ελνον*.

*ελνειν*, inf. of *ελνον*.

*ελνον*, 2. aor., 1. aor. *ελνα*, v. a. and n. without pres. : 1.

Act. : a. *To say, speak*.—b. *To direct, command*.—c. *To tell, relate, mention, declare*.—2. Neut. : a. *To speak, say*.—

b. *To speak, or say, what is actually the case* :—*σὺ ελνας, thou hast spoken or said*; a formula by which assent is given to what some one has just said, and which is equivalent to the English “yes”; xxvi. 25, 64.

*εληκότες*, *νια, δι*, P. perf. of *ελπω*.

*ελπ-ήνη, ήνης*, f. [prob. *ελπ-ω*, “to bind or fasten”] (“The binding, or fastening, thing”; hence) *Peace*;—cf. Lat. *pax* (= *pac-s*), fr. root *PAC* = *PAG*, whence *pa(n)g-o*, “to fasten,” etc.

(*ελπω*, pres. found prps. only once), f. (*ερπω* and) *ερπω*, p. *ελρηκα*, v. a. : 1. *To say or speak*.—2. *To speak of*.—Pass. p. *ελρημαι*, 1. aor. *ερ-ρηθην* and late *ερρέθην*.

1. *εις*, prep. gov. acc. : 1. With verbs of motion : a. Horizontally : *Into, within*.—b. Of motion upwards : *Up to, to*.—c. Of motion downwards : *Down to, into*.—2. With verbs of rest to denote previous motion *into* a place, and then

the doing, etc., of something in or at it :—*παρεγένορο εις ιερουσαλήμ*, (had come to Jerusalem and were present in it; i. e.) *were present at Jerusalem*, ii. 1.—3. Of a state, condition, etc. : *Into*; vi. 18, etc.—4. To denote approach to, towards, or unto a place, for the purpose of going into it; xxi. 2, etc.—5. To mark an object towards which any mental process or moral feeling is directed : a. *In, on, upon*.—b. *Against*; xviii. 21.—6. To point out a purpose, aim, intention, etc. : a. *For the purpose of, for* :—*εις τι, for what purpose, wherefore*; cf., also, viii. 34; x. 18, etc.—b. *For the use or benefit of; for, unto*.—7. Of time : *Until, up to, for*; x. 22, etc.—8. With *ειμι* or *γίνομαι* : (*To be for* =) *To become; to be*; xix. 5; xxi. 42.—9. *Unto*.—10. *Among*.—11. *Towards*; xviii. 1.—12. Of a state or condition : *Into*.—13. *At, in consequence of*; xiii. 41.—14. *On, upon, against*.

2. *εις, μια, δι, νυ, num. adj.* : 1. *One*;—at xvi. 14, etc., with Gen. of thing distributed;—at x. 29 folld. by *εις* and its Gen.;—but at xxvii. 38 *εις δεξιῶν* and *εις εθνῶν μων* are adverbial expressions; see *δεξιός* and *εθνόμων*.—As Subst. : a. Masc. : *One man or*

person; one.—b. Neut.: *One thing*.—2. *First*:—*εἰς μέρη σαββάτου, towards the first day of the week*, xxviii. 1.

(εἰσ-ἀκούω), f. *εἰσ-ακούσομαι*, v. a. [εἰς, “to, unto”; ἀκούω, in force of “to listen”] *To listen to, give ear to, hear.*—Pass.: (εἰσ-ακούσομαι, p. εἰσ-ήκουσμαι), 1. aor. *εἰσ-ηκούσθην*, 1. fut. *εἰσ-ακούσθομαι*.

εἰσελεύσομαι, fut. ind. of εἰσέρχομαι.

εἰσελθε, 2. pers. sing. 2. aor. imperat. of εἰσέρχομαι.

εἰσελθεῖν, 2. aor. inf. of εἰσέρχομαι.

εἰσελθω, 2. aor. subj. of εἰσέρχομαι.

εἰσελθών, οὐσα, ὄν, P. 2. aor. of εἰσέρχομαι.

εἰσενέγκηται, 2. pers. sing. 2. aor. subj. of εἰσέφερω.

εἰσ-έρχομαι, f. εἰσ-ελεύσομαι, p. εἰσ-ελήλυθα, 2. aor. εἰσ-ήλθομ, v. mid. [εἰς, “into”; ἔρχομαι, “to come or go”] *To come, or go, into; to enter.*

εἰσῆλθον, 2. aor. ind. of εἰσέρχομαι.

εἰσί(ν), 3. pers. plur. pres. ind. of εἰμί.

εἰσπορεύμενος, η, ον, P. pres. of εἰσπορεύομαι; see εἰσ-πορεύω.

(εἰσ-πορεύω, v. a. [εἰς, “into”; πορεύω, “to cause to go”] “To cause” one “to go into”; hence, “to lead into.”) Mid.:

εἰσ-πορεύομαι, (f. εἰσ-πορεύομαι), (“To cause one’s self to go into”; hence) *To go into, to enter.*

εἰσ-φέρω, (f. εἰσ-οίσω, p. εἰσ-ενήνοχα), 2. aor. εἰσ-ήνεγκο, v. a. [εἰς, “into”; φέρω, “to bear or carry”] 1. *To bear or carry into a place; to bring in*—2. *To bring or lead into a certain state;—at vi. 13 strengthened by follg. εἰς.*

εἰχον, imperf. ind. of έχω. εἰώθειν; see έθω.

ἐκ (before a vowel ἐξ), prep. gov. gen.: 1. Of place: a. *Out of, from.*—b. *Down from, out of.*—c. *On, at.*—2. Of time: a. *From, up from, ever since.*—b. *At, in.*—3. Of a commencing point: *From, up from.*—4. With verbs of rest, to denote the position from which an object is viewed by a beholder: *On, at*:—καθήμενος ἐκ δεξιῶν τῆς δυνάμεως, *sitting on the right hand of power*, xxvi. 64.—5. To mark whence anything comes: *From, from among.*—6. After numerals: *Of, out of*:—εἰς ἐκ αὐτῶν, *one of them*, xxii. 35;—at xxiii. 34 ἐξ αὐτῶν is put instead of αὐτῶν, a Partitive Gen., and forms the Object of ἀποκτενεῖτε; also of μαστήγωστε; cf. also, a similar construction, xxv. 8.—7. Of a source, or origin, whence anything proceeds: *From, of.*—8.

To mark removal of a thing out of the place where it is:

*From, away from.*—9. Of the agent after pass. verbs: *By*;

xv. 5.—10. To denote that from which something is taken: *Out of, of, from.*—11.

With *εἰμί*; see *εἰμί*, no. 8.—

12. After verbs denoting "fulness," instead of the simple Gen.: xxiii. 25.—13.

To form adverbial expressions: *ἐκ δεξιῶν, on the right hand,*

*xxv. 84; ἐκ εὐαντύμων, on the left hand,*

*xxv. 41; ἐκ δευτέρου, a second time,*

*xxvi. 42; ἐκ τρίτου, a third time,*

*xxvi. 44.*

*ἴκαμψσα*, 1. aor. ind. of *κατάμψω*.

*ἴκαστος*, η, ον, pron. adj. *Each*.—As Subst.: *ἴκαστος*, ον, m. *Each man, each*.

*ἴ-κατόν*, num. adj. indecl. *One hundred, a hundred* [for *ἴν-κατόν*; fr. *εἰς*, *ἴν-ός*, "one"; *κατόν*, akin to Sans. *catañ*, "a hundred"].

*ἴκατονταπλασίων*, ονος, adj. *A hundred times as many, a hundred-fold*.—As Subst.: *ἴ-κατονταπλασίονα*, ον, n. plur. *A hundred times as many things, a hundred-fold more*.

*ἴκατον-τ-άρχ-ης* (and *ἴ-κατόν-τ-άρχ-ος*), ον, m. [*ἴ-κατόν*, "a hundred"; (*τ*) epenthetic letter; *άρχ-ω*, "to command"] ("One who commands a hundred men"; hence) *A centurion*.

*ἴκβάλε*, 2. pers. sing. 2. aor. imperat. of *ἴκβάλλω*.

*ἴκβάλειν*, 2. aor. inf. of *ἴκ-βάλλω*.

*ἴκ-βάλλω*, f. *ἴκ-βάλλω*, (p. *ἴκ-βέβληκα*), 2. aor. *ἴξ-έβάλον*, v. n. [*ἴκ*, "out"; *βάλλω*, "to cast"] ("To cast, or throw, out"; hence) 1. *To cast out* devils, etc., from one possessed.

—2. *To drive forth, or out, from a place.*—3. Of an eye as Object: *To pluck, or pull, out; to throw away from one.*

—4. *To send away, bid or command to depart, dismiss.*—

Pass.: *ἴκ-βάλλομαι*, (p. *ἴκ-βέβλημαι*), 1. aor. *ἴξ-εβλήθην*, 1. fut. *ἴκβληθσομαι*.

1. *ἴκβάλω*, fut. ind. of *ἴκ-βάλλω*.

2. *ἴκβάλε*, 2. aor. subj. of *ἴκβάλλω*.

*ἴκβάλέν*, ονσα, δν, P. 2. aor. of *ἴκβάλλω*.

*ἴκβληθσομαι*, fut. ind. pass. of *ἴκβάλλω*.

(*ἴκ-γάμιζω*, v. a. [*ἴκ*, "away" from; *γαμίζω*, "to give in marriage"] 1. *To give away in marriage* from the paternal home.—) 2. Pass.: Of women: *ἴκγαμιζομαι*, *To be given in marriage, or to marry, away from the paternal home*.

(*ἴκ-δίδωμι*, f. *ἴκ-δώσω*, p. *ἴκ-δέδωκα*, v. a. [*ἴκ*, "out"; *δίδωμι*, "to give"] 1. Act.: *To give out*; hence, "to give out for money; to let out" on hire,

etc.—2.) Mid. : (**ἐκ-δύομαι**), f. **ἐκ-δύσσομαι**, 2. aor. **ἐξ-εδύμην**, *To let out*, as one's own act.

**ἐκδύσας, ἀσα, αν**, P. 1. aor. of **ἐκδύω**.

(**ἐκ-δύω**, f. **ἐκ-δύσω**, p. **ἐκ-δέδυκα**, 2. aor. **ἐξ-εδύνυ**), 1. aor. **ἐξ-έδύσα**, v. a. [**ἐκ**, “out of from”; **δύω**, “to get into, or put on,” clothes] (“To make to get out of clothes into which a person has got, or which he has put on”; hence) With Acc. of person : *To strip.*

**ἐκδύσσομαι**, fut. ind. mid. of **ἐκδύωμι**.

**ἐκεῖ**, adv. : 1. *There, in that place* :—for *οἱ ἐκεῖ* see 1. δ, no. 6, b.—2. *Thither, to that place*.

**ἐκεῖ-θεν**, adv. [**ἐκεῖ**, “there”; suffix **θεν**, denoting removal “from”] (“From there”; i.e.) *From that place, thence.*

**ἐκεῖνος, νη, νο**, pron. dem. [**ἐκεῖ**, “there”] *The person or thing there; that person, or thing;—frequently to mark something that has preceded.*—As Subst. of all genders : *He, she, it.*

**ἐκκλη-σία, σιας**, f. [**ἐκ-κάλεω**, “to call, or summon, forth,” through verbal root **ἐκκλη** (= **ἐκ**; **κλη**, a root of **καλέω**)] (“A calling, or summoning, forth”; hence, “an assembly” summoned by the public crier; hence) In Gr.

Test. : *The Church*, i. e. the general body of believing people, and also such of them as are in any one place.

**ἐκ-κόπτω**, f. **ἐκ-κόψω**, (p. **ἐκ-κέκοφα**), 1. aor. **ἐξ-έκοψα**, v. a. [**ἐκ**, “out”; **κόπτω**, “to cut”] (“To cut out” trees from a wood; hence) 1. *To cut down, fell.*—2. *To cut off or away.*

—Pass. : **ἐκ-κόπτομαι**, p. **ἐκ-κέκοψμαι**, 2. aor. **ἐξ-εκόψην**.

**ἐκκοψον**, 1. aor. imperat. of **ἐκκόπτω**.

(**ἐκ-λάμπω**), f. **ἐκλάμψω**, (1. aor. **ἐξέλαμψα**), v. n. [**ἐκ**, “forth”; **λάμπω**, “to shine”] *To shine forth.*

**ἐκλεκτός, τή, τόν**, adj. [for **ἐκλεγ-τός**; fr. **ἐκλέγω**, in mid. force, “to choose out”; *Chosen out, chosen, select, elect.*—As Subst. : **ἐκλεκτοί, ὁν**, m. plur. With art. : *The chosen, or elect, of God*; xxiv. 31.

**ἐκλύθωσιν**, 3. pers. plur. 1. aor. subj. pass. of **ἐκλύω**.

(**ἐκ-λύω**, f. **ἐκλύσω**, 1. aor. **ἐξέλυσα**, v. a. [**ἐκ**, in force of “completion”; **λύω**, “to “loose”] 1. Act. : “To loose completely”; hence, “to unloose, undo”; hence, “to relax, enfeeble.”—2.) Pass. : **ἐκλύομαι**, p. **ἐκλέλυμαι**, 1. aor. **ἐξελύθην**, 1. fut. **ἐκλυθήσομαι**, (“To be relaxed or enfeebled”; hence) *To become faint or weak; to be worn out with fatigue, etc.*

ἐκ-πειρᾶσθαι, f. ἐκ-πειρᾶσσω, v. a. [ἐκ, in "strengthening" force; πειρᾶσθαι, "to make trial of, tempt"] *To tempt.*

(ἐκ-πλήσσω, f. ἐκπλήξω, v. a. [ἐκ, "out of"; πλήσσω, "to strike"] 1. Act. : "To strike out of, drive away by striking"; hence, "to drive out of one's senses; to amaze," etc.—2.) Pass.: ἐκ-πλήσσομαι, (p. ἐκπλέπληγμαι, 1. aor. ἐξ-επλήχθην), 2. aor. ἐξεπλάγην, *To be amazed or astonished.*

(ἐκ-πορεύω, v. a. [ἐκ, "out"; πορεύω, "to make to go"] 1. Act. : "To make to go out."—2.) Mid. : ἐκ-πορεύομαι, f. ἐκ-πορεύομαι, ("To make one's self to go out"; hence) a. *To go, or come, out or forth; to proceed forth.*—b. *To go away, depart.*

(ἐκ-ρίζ-σθαι -ω), 1. aor. ἐξ-εριζ-σσω, v. a. [ἐκ, "out"; ρίζ-α, "a root"] *To root out, uproot.*—Pass.: 1. aor. ἐξ-εριζώθην, 1. fut. ἐκ-ριζώθησομαι.

ἐκριζώσητε, 2. pers. plur. 1. aor. subj. of ἐκριζόω.

ἐκτείνεσθαι, ἄστα, av, P. 1. aor. of ἐκτείνω.

ἐκτείνον, 1. aor. imperat. of ἐκτείνω.

ἐκ-τείνω, f. ἐκ-τεινά, (p. ἐκ-τέτακα), 1. aor. ἐξ-έτεινα, v. a. [ἐκ, "out or forth"; τείνω, "to stretch"] *To stretch out or forth.*

ἐκτίναξατε, 2. pers. plur. 1. aor. imperat. of ἐκτινάσσω; x. 14.

(ἐκ-τίνασσω, f. ἐκτινάξω), 1. aor. ἐξετίναξα, v. a. [ἐκ, "off"; τίνασσω, "to shake off"] *To shake off.*

1. ἐκ-τος, τη, τον, num. adj. [for ἔξ-τος; fr. ἔξ, "six"] ("Provided with ἔξ"; hence) *Sixth* :—ὅπα ἐκτη, the sixth hour, i. e. mid-day.

2. ἐκ-τός, adv. [ἐκ, "out"] *Outside* :—τὸ ἐκτός, the outside; see 1. δ, no. 6, b.

ἐκφύγη, 3. pers. sing. pres. subj. of ἐκφύω.

ἐκ-φύω, (f. ἐκφύσω, 1. aor. ἐξφύσα), v. a. [ἐκ, "out or forth"; φύω, "to produce"] ("To produce out or forth"; hence) *Of a tree: To put forth leaves, etc.*

ἐκ-χέω, f. ἐκχεώ, (p. ἐκ-κέχυσα), 1. aor. ἐξέχεα, v. a. [ἐκ, "out"; χέω, "to pour"] 1. Act. : *To pour out.*—2. Pass.: ἐκ-χέομαι, p. ἐκκέχυμαι, 1. aor. ἐξέχυθην, 1. fut. ἐκχυθησομαι : *Of wine: To be poured out from the skin; to be spilled.*

ἐ-λαφ-ρός, ρό, ρόν, adj. *Light, not heavy* [akin to Sans. *lagh-u*, "light"; ε is a prefix].

ἐλάχιστος, η, ον, sup. adj. *Very small, least.*

\*Ἐλεάζαρ, m. indecl. ("God is helper") *Eleazar*; son of Eliud, and an ancestor of

Joseph the husband of the Virgin Mary; i. 15.

Ἐλεγξον, 1. aor. imperat. of ἐλέγχω.

Ἐλέγχω, f. ἐλέγξω, 1. aor. ἐλεγξα, v. a. *To reprove, rebuke*, etc.

Ἐλεέω -ῶ, f. ἐλεήσω, 1. aor. ἐλέησα, v. a. [ἐλε-ος, "pity"] 1. *To have pity, or compassion on; to pity, compassionate*.—2. Pass. : (ἐλεέματούμενοι), p. ἐλέημαι, 1. aor. ἐλεήθην, 1. fut. ἐλεηθήσομαι, *To be pitied, to obtain pity or compassion*.

Ἐλεηθήσομαι, fut. ind. pass. of ἐλεέω.

Ἐλεημοσύνη, σύνης, f. [for ἐλεημον-σύνη; fr. ἐλεήμων, ἐλεήμον-ος, "pitiful, compassionate"] ("The quality of the ἐλεήμων"; hence, "pity, compassion, mercy"; hence, as a result) *Alms, charity*.

Ἐλεήμων, μονος, adj. [lengthened fr. ἐλεέ-μων; fr. ἐλεέ-ω, "to pity"] *Pitying, pitiful, compassionate*.

Ἐλέησαι, ἐλέησον, 1. aor. inf. and imperat. of ἐλεέω.

Ἐλεος, ου, m. *Pity, compassion, mercy*.

Ἐ-λεύθ-ερος, ἔρα, ερον, adj. ("Doing as one desires," "pleasing one's self"; hence) *Free, at liberty* [for ἐ-λύθ-ερος, akin to Sans. root LUBH, "to desire"; whence, also, Lat. *lib-er, lub-et, lib-et*].

Ἐλεύσομαι, fut. ind. of ἐρχομαι.

Ἐλθέτω, 3. pers. sing. 2. aor. imperat. of ἐρχομαι.

Ἐλθών, οὐσα, δν, P. 2. aor. of ἐρχομαι.

\*Ἐλιάκειμ, n. indecl. ("God sets up"), *Eliakim*; son of Abiud, and an ancestor of Joseph the husband of the Virgin Mary; i. 13.

\*Ἐλιούδ, m. indecl. (variously considered to mean "Glory of God" and "God of the Jews") *Eliud*; son of Achim, and an ancestor of Joseph the husband of the Virgin Mary; i. 14.

Ἐλπίζω, f. (ἐλπίσω and) ἐλπιῶ, p. ἐλπίκα, 1. aor. ἐλπίσα, v. n. [for ἐλπίδ-σω; fr. ἐλπίς, ἐλπιδ-ος, "hope"] *To put one's hope; to hope, trust*.

Ἐλπίσονται, 3. pers. plur. fut. ind. of ἐλπίζω.

Ἐμ-αυτοῦ, αυτῆς (only in sing. number), reflexive pron. of 1st person [ἐγώ, ἐμ-οῦ, "I"; αὐτοῦ, gen. of αὐτός, "self"] *Of, etc., myself*.

(Ἐμ-βάίνω, f. ἐμβήσομαι, p. ἐμβέβηκα), 2. aor. ἐνέβην, v. n. [for ἐν-βάίνω; fr. ἐν, "in"; βάίνω, "to go"] 1. *To go in or into, to enter, descend into*.—2. Of a vessel: With εἰς: *To enter into, go on board of*.

(Ἐμ-βάπτω, f. ἐμβάψω), 1.

aor. ἐν-έβαψα, v. a. [for ἐν-βάπτω; fr. ἐν, "in"; βάπτω, "to dip"] *To dip in.*

ἐμβάσ, ἄσα, ἀν, P. 2. aor. of ἐμβάνω.

ἐμβάψας, ἄσα, ἀν, P. 1. aor. of ἐμβάπτω.

ἐμβῆνας, 2. aor. inf. of ἐμ-βαίνω.

ἐμ-βλέπω, (f. ἐμ-βλέψω), 1. aor. ἐν-έβλεψα, v. n. [for ἐν-βλέπω; fr. ἐν, "at"; βλέπω, "to look"] *To look at or upon*;—at vi. 26 folld. by *els* and Acc.;—at xix. 26 *avtoῖς* (dat.) belongs to both ἐμ-βλέψας and *εἰτεν*.

ἐμβλέψας, ἄσα, ἀν, P. 1. aor. of ἐμβλέπω.

ἐμβλέψετε, 2. pers. plur. 1. aor. imperat. of ἐμβλέπω.

ἐμ-βριμάσσω-βριμέματ, 1. nor. ἐν-εβρίμησάμην, v. mid. [for ἐν-βριμάδωμαι; fr. ἐν, "at"; βριμάδωμαι, "to snort"] ("To snort at," a term strictly applicable to horses; hence) With Dat.: *To admonish urgently.*

ἐμενά, 1. aor. ind. of μένω. \*Ἐμμανουήλ, m. indecl. ("God with us") *Emmanuel*; see Isaiah vii. 14.

ἐμνήσθην, 1. aor. ind. of μνημήσκομαι.

ἐμ-ός, ἡ, ὁν, pron. poss. [ἐγώ, ἐμ-οῦ, "I"] *Of, or belonging to, me; my, mine.*

ἐμ-παῖς, f. ἐμ-παῖς (and ἐμ-παῖξομαι), 1. aor. ἐν-έπαιξα,

v. n. [for ἐν-παῖς; fr. ἐν, "at"; παῖς, "to play as a child would"; hence, "to sport"; hence, "to mock, jest," etc.] *To mock at, jest at.*—Pass.: (ἐμ-παῖξομαι), 1. aor. ἐνεπαιχθην, 1. fut. ἐμ-παιχθσομαι.

ἐμπεσοῦνται, 3. pers. plur. fut. ind. of ἐμπίπτω.

ἐμ-πίπτω, f. ἐμπεσοῦμαι, 2. aor. ἐν-έπεσον, v. n. [for ἐν-πίπτω; fr. ἐν, "in"; πίπτω, "to fall"] *To fall in or into*;—at xii. 11 folld. by *els* and Acc.

ἐμπορ-ία, īas, f. [ἐμπορ-ος, "a merchant"] ("A thing pertaining to an ἐμπόρος"; hence) 1. *Trade, traffic, mercantile pursuits.* — 2. *Merchandise, goods.*

ἐμ-πορ-ος, ου, m. [for ἐμ-πορ-ος; fr. ἐν, "in"; περ-δω, in force of "to pass, or pass across," water] ("One who passes across—water—in" a ship, etc.; hence) *A merchant, whose occupation takes him to foreign lands for the purpose of trading.*

(ἐμ-πρήθω, f. ἐμπρήσω), 1. nor. ἐνέπρησα, v. n. [for ἐν-πρήθω; fr. ἐν, in "strengthening" force; πρήθω, "to burn"] *To burn up.*

ἐμ-προσθεν, adv. [for ἐν-προσθεν; fr. ἐν, "in"; πρόσθεν, "before"] ("In the place before"; hence) With Gen.: 1.

*Before, in front of, a place, and to be in, the midst of etc.—2. In the presence of, in the sight of, before the eyes of.*

ἐπ-πτύσις, f. ἐπ-πτύσιν, 1. aor. ἐπ-πτύσσειν, v. n. [for ἐπ-πτύνειν; fr. ἐπ-, "at, upon"; πτύνειν, "to spit"] *To spit at or upon* ;—at xxvi. 67; xxvii. 30 folld. by εἰς and Acc.

ἐμ-φαν-ίσω, f. ἐμφάνισω (and ἐμφάνισθαι), 1. aor. ἐν-φανίσα, v. a. [for ἐμ-φαν-ίσω; fr. ἐν-, in "strengthening" force; φαν-, root of φάνω, "to show"] 1. *To show forth, manifest, reveal, etc.*—2. Pass.: (ἐμ-φαν-ίσομαι), 1. aor. ἐν-φανίσθην, *To be manifested, to appear.*

1. ἐν, neut. nom. and acc. sing. of εἰς.

2. ἐν, prep. gov. dat. only: 1. Locally: a. *In, within.*—b. *Among.*—c. *At.*—2. Of time: a. *In, within, in the course of, during.*—b. *On, upon* :—ἐν τῷ σαββάτῳ, *on the Sabbath*; xii. 2.—c. *In, at.*—3. Of the instrument, etc.: *With, by.*—4. Of the agent: *By.*—5. Of a number of persons: *Among.*—6. Of persons in whom something is regarded as residing, etc.—7. With verbs of motion, or implying motion, to denote going etc. into a place and doing something or being in it: ἀποστέλλω ὑμᾶς . . . ἐν μέσῳ λύκων, *I send you forth into,*

wolves, x. 16.—8. After verbs of swearing, etc.: *By*; v. 34, etc.—9. To form adverbial expressions: ἐν τῷ μυστήρῳ, *in secret, secretly*, vi. 4.—10. Of a state or condition: *In.*

ἐν-έτιος, masc. acc. sing. of εἰς.

ἐν-αντίος, αντία, αντίον, adj. [ἐν-, "without force" (cf. Lat. in); αντίος, "opposite"] 1. *Opposite, facing*—2. With accessory notion of opposition, etc.: Of the wind: *Adverse, contrary, unfavourable.*

ἐνδεδεμένος, η, ον, P. perf. pass. of ἐνδέω.

ἐν-δέκα, num. adj. indecl. [εἰς, ἐν-ός, "one"; δέκα, "ten"] ("One (and) ten"; i. e.) *Eleven*:—οἱ ἐνδέκα μαθηταί, *the eleven disciples* (i. e. *apostles*) who remained after the fall of Judas.

ἐνδέκα-τος, τη, τον, num. adj. [ἐνδέκα, "eleven"] *Eleventh.*

ἐνδύσησθε, 2. pers. plur. 1. aor. subj. mid. of ἐνδύω.

ἐν-δύειν, (f. ἐνδύσω), 1. aor. ἐνδύσσειν, v. a. [ἐν-, "in"; δύειν, "to get into or put on"; cf. ἐκδύειν] 1. Act.: ("To make to get into or put on, and to be in"; hence) With Acc. of person and Acc. of thing: *To put something on another; to clothe another in something.*—2. Mid.: ἐν-δύομαι, (p. in act. form ἐν-

δύομαι), (p. in act. form ἐν-

δέδυκα), 1. aor. διεδυσάμην : With Acc. of thing: *To clothe one's self in, to put on or upon one's self*.—3. Pass. : (ἐνδύομαι), p. ἐνδέδυμαι, *To be clothed*;—at xxii. 11 folld. by Acc. of "Respect." ἐνδέψην, 2. aor. ind. of δυσάνω.

ἐνεκεν, adv. With Gen.: *For the sake of, on account of*.

ἐνεπαίχθην, 1. aor. ind. pass. of ἐμπαίχω.

ἐνέπρησα, 1. aor. ind. of ἐμπρήσω.

ἐν-εργ-έω -ῶ, 1. aor. ἐν-ήργησα, v. n. [ἐν, "at"; ἔργον, "work"] *To be at work; to operate, act powerfully*.

ἐνετόλιξα, 1. aor. ind. of ἐντυλίτω.

ἐνεφάνισθην, 1. aor. ind. pass. of ἐμφαίνω.

ἐνν-άτος, ἀτη, ἄτον, adj. [for ἐννέ-ατος; fr. ἐννέ-α, "nine"] ("Provided with nine"; hence) *Ninth*;—ἔως ὥρας ἐννάτης, until the ninth hour, i. e. until 8 o'clock P.M.

ἐννέα, num. adj. indecl. *Nine* [akin to Sans. *nava*, Lat. *novem*, "nine"].

ἐννενηκοντα-εννέα, num. adj. indecl. [ἐννενηκοντα, "ninety"; ἐννέα, "nine"] *Ninety-nine*:—supply πρόθετα at xviii. 12, and προθέτοις at xviii. 13 with ἐννενηκονταεννέα.

ἴνοχ-ος, ον, adj. [for ἴνεχ-ος; fr. ἐνέχ-ω, "to have, or hold, within"; hence, in pass., "to be liable, or exposed, to"]

1. With Dat., or εἰς and Acc. : *Liable, exposed, or subject to*.—2. With Gen. (dependent on δίκη or γραφῆ, to be supplied) *Liable, or exposed, to the punishment of*.

ἐνταλ-μα, μάτος, n. [for ἐντελ-μα; fr. ἐντέλ-λω, "to command"] ("That which is commanded"; hence) *A command, precept*.

ἐντάφι-ᾶξω, 1. aor. ἡνταφίσσα, v. a. [ἐντάφι-α, "funeral rites or obsequies"] ("To perform ἡντάφια"; hence) 1. *To prepare for burial, viz. with spices, unguents, etc.*—2. *To bury*.

ἐντάφιασ-μός, μοῦ, m. [for ἡνταφιαδ-μός; fr. ἡνταφιαῖσω (= ἡνταφιαδ-σω), "to bury"] *A burial*.

ἐντέλλ-ομαι, f. ἡντελούμαι, 1. aor. ἐντειλάμην, v. mid. [ἐντέλλ-ω (very rare), "to command"] With Dat.: *To command, enjoin, etc., of one's own self*;—at xv. 4 without Dat.

ἐντεῦθεν, adv. *From this place, hence*.

ἐντολ-ή, ḥis, f. [for ἐντελ-ή; fr. ἐντέλ-λω; see ἐντέλλομαι] ("That which is commanded"; hence) *A commandment*.

ἐν-τός, adv. [ἐν, "in"] *With*

Gen. : *Within, insides of* :—τὸν ἔστος, *the inside of*; see 1. δ, no. 6, b.

ἐντράπτομεν; see ἐντρέπω. (ἐν-τρέπω, 2. aor. ἐν-ἐτράπτων, v. a. [ἐν, "in"; τρέπω, "to turn"] 1. Act.: "To turn in" a place; hence, "to turn about."—2.) Mid. : ἐντρέπομαι, (2. aor. pass. in mid. force, ἐν-ετράπτην), 2. f. pass. in mid. force, ἐν-τράπτομαι, ("To turn one's self about"; hence, "to turn towards"; hence, in figurative sense) *To pay heed or regard to; to respect, reverence.*

ἐν-τύλισσω (Attic ἐντύλιττο, f. ἐν-τύλιξις, 1. aor. ἐν-ετύλιξα, v. a. [ἐν, "in"; τυλίσσω or τυλίττω, "to wrap, or roll, up"] *To wrap, or roll, up in.*

1. ἔξ; see ἔκ.  
2. ἔξ, num. adj. indecl. *Six* [akin to Sans. *shash*, "six"].

ἔξαιρεν ὥ, f. ἔξαιρσσω, 2. aor. ἔξειλον, v. a. [ἔξ (= ἔκ), "out"; αἴρεω, "to take"] ("To take out"; hence, with accessory notion of force) *To pluck out.*

ἔξ-ἀνατέλλω, 1. aor. ἔξ-ἀνατείλα, v. n. [ἔξ, "forth"; ἀνατέλλω, (neut.) "to rise"] ("To rise forth"; hence) *Of seeds: To spring forth or up from the ground.*

ἔξαντείλα, 1. aor. ind. of ἔξαντέλλω.

ἔκεδόμην, 2. aor. ind. mid. of ἐκδίδειμι.

ἔκειθον, 1. aor. ind. of ἐκδύω.

ἔκελε, 2. aor. imperat. of ἐκαρέω.

ἔκελεύσομαι, fut. ind. of ἐκέρχομαι.

ἔκελθω, 2. aor. subj. of ἐκέρχομαι.

ἔκελθων, οὖσα, δν, P. 2. aor. of ἐκέρχομαι.

ἔξ-έρχομαι, f. ἔξ-ελεύσομαι, p. ἔξ-ελήλυθα, 2. aor. ἔξ-ῆλθον, v. mid. [ἔξ, "out"; ἔρχομαι, "to come or go"] *To come, or go, out or forth.*

ἔξ-εστι, (f. ἔξ-έσται), v. imper. [ἔξ, denoting "completeness"; ἔστι (impers.), "it is possible"] ("It is quite possible" for one; hence) *It is lawful or allowable; it is permitted, etc.*

(ἔξ-ετάξω, f. ἔξ-ετάσω, rarely ἔξ-ετῶ, p. ἔξ-ήτάκα), 1. aor. ἔξ-ήτάσα, v. a. [ἔξ, in "intensive" force; ἔταξε, "to test, examine"] ("To test, or examine, thoroughly"; hence) *To question closely.*

ἔξετάστε, 2. pers. plur. 1. aor. imperat. of ἔξετάσω.

ἔξετίνα, 1. aor. ind. of ἔκτείνω.

ἔξηγάγον, 2. aor. ind. of ἔξαγω.

ἔξ-ή-κοντα, num. adj. indecl. [ἔξ, "six"; (η) connecting vowel; κοντα; see τριάκοντα]

(“Provided with six tens”; i. e.) *Sixty.*

ἔξηράνθην, 1. aor. ind. pass. of ἔηραίνω.

ἔξιστάμην, imperf. ind. mid. of ἔξιστημι.

ἔξιστημι, (f. ἔξιστησ), p. ἔξιστηκα, 1. aor. ἔξιστησ, 2. aor. ἔξιστην, v. a. and n. [ $\delta\xi$ , “out of”; ιστημι, “to make to stand”; and, in certain tenses, “to stand”] 1. a. Act.: In pres., imperf., 1. fut., and 1. aor.: (“To make to stand out of” a place; hence) *To amaze, astonish.*—b. Neut.: In perf., pluperf., and 2. aor.: (“To stand out” of one’s self; hence) *To be amazed or astonished.*—2. Mid.: ἔξιστάμαι (= no. 1, b), *To be amazed or astonished.*

ἔξιμολογόμαι -ομολογούμαι, f. ἔξιμολογήσομαι, v. mid. [ $\delta\xi$ , denoting “completeness”; ομολογέομαι (mid. of ομολογέω), in force of “to confess”] *To confess, own, or acknowledge fully or thoroughly;—at iii. 6 folld. by Acc. of thing;—at xi. 25 folld. by Dat. of person and δτι with dependent clause.*

ἔξιν, neut. part. of impers. ἔξεστι:—οὐδὲ ἔξιν ήν, *it was not lawful*; see εἰμι, no. 9.

ἔπι-ορκίω, v. a. [ $\delta\xi$  (= ἐκ), in “strengthening” force; δρκίσω, “to tender an oath to, or to adjure” a person] With

κατά and Gen.: *To adjure one by.*

ἔξευ-στα, στα, f. [for ἔξευ-στα; fr. ἔξιν, ἔξιντος, part. of impers. verb ἔξεστι, “it is permitted”] (“The being permitted” to do something; hence) *Power, authority.*

1. ἔξω, fut. ind. of ἔχω.

2. ἔξω, adv. [ $\delta\xi$ , “out”]

1. *Outside, on the outside.*—2. With Gen.: a. *Outside of, out of.*—b. *Out of, away from.*

ἔξω-θεν, adv. [ $\delta\xi$ , “outside”; suffix θε(v), denoting “from”] (1. “From without.”—2.) = ἔξω: a. *On the outside, without.*—b. With Gen.: *Outside of, outside:—τὸ ἔξω-θεν, the outside of,* xxiii. 25; see 1. δ, no 6, b.

ἔποτ-ή, ἔπ, f. *A feast* [prob. akin to Sans. *erat-a*, in the force of “a holy act,” as being, originally, a feast or festival held in honour of some deity; or, else, in the force of the act of “eating”; ἔ is a prefix].

ἔπαθον, 2. aor. ind. of πάσχω.

ἔπι-αἴρειν, (f. ἔπαρε), 1. aor. ἔπιφερα, v. a. [ $\delta\pi$ -ι, “up” to a place; αἴρειν, “to lift”] *To lift or raise up.*

ἔπι-άν, conj. [ $\delta\pi$ -ει, “when”; άν, indefinite particle] *When-ever.*

ἔπι-ἄναγκα, (f. ἔπανάξ), 2.

aor. ἐπάντηγάγον, v. n. [ἐπ-ι, in "strengthening" force; ἀντίς, in force of "to bring back again"] ("To bring one's self back again"; hence) *To go, or come, back again; to return.*

ἐπαναστήσομαι, fut. ind. of ἐπανίσταμαι.

(ἐπ-ἀνίσταμαι), f. ἐπάναστήσομαι, v. mid. [mid. form of ἐπ-ανίστημι, "to set up against"] *To set one's self, etc., up against; to rise up against, take hostile steps against;—at x. 21 strengthened by follg. ἐπι.—In Gr. Test. this verb occurs only twice, and each time in the fut. ind.*

ἐπ-ἄνω, adv. [ἐπ-ι, in "strengthening" force; ἄνω, "above"] 1. *Above, over.—2. On, upon.*

ἐπάρσε, ἄσα, αν, P. 1. aor. of ἐπαλρω.

ἐπ-αύριον, adv. [ἐπ-ι, "upon"; αὔριον, "to-morrow"] *Upon to-morrow, on the morrow;—in Gr. Test. only with the Dat. fem. art. (τῆς) preceding, so that in each instance ἡμέρα must be supplied.*

ἐπαχύνθην, 1. aor. ind. pass. of πᾶχυνω.

ἐπέγνων, 2. aor. ind. of ἐπιγίνοσκω.

ἐπέθηκα, 1. aor. ind. of πίτιθημι.

ἐπει, conj. *Since, seeing that, inasmuch as.*

ἐπει-δή, adv. [ἐπει, "since"; δή, used in "strengthening" force] *Since, seeing that, inasmuch as.*

ἐπελάθόμην, 2. aor. ind. of ἐπελαμβάνομαι.

ἐπελάθόμην, 2. aor. ind. of ἐπελαυθάνομαι.

ἐπι-ερωτάω -ερωτῶ, f. ἐπιερωτήσω, 1. aor. *ἐπιηρωτήσα, v. a. [ἐπ-ι, in "strengthening" force; ἐρωτῶ, "to ask"] To ask; to ask, or inquire, of a person.*

ἐπέτρεψα, 1. aor. ind. of ἐπιτρέπω.

ἐπιτρεψάω, v. a. *To revile, speak evil of, abuse.*

ἐπι (before a soft vowel, ἐπ'; before an aspirated vowel, ἐφ'), prep. gov. gen., dat., and acc.: 1. With Gen.: a. Of place: (a) *On, upon.—(b) In, at.—b. Of time: In the time, or days, of.—c. Before, in the presence of, a person.—2. With Dat.: a. Of place: (a) *On, upon.—(b) In, at.—b. Of a cause, occasion, etc.: (a) *At.—(b) About, concerning.—c. Of persons, things, etc.: On, upon, in.—d. Of a name, authority, etc.: In, by.—3. With Acc.: a. Of place: (a) *On, upon.—(b) At.—(c) To.—b. Of measurement, etc.: Up to, as far as:—ἐφ' ὅσον, (up to how much; i. e.) so far as, inas-****

much as, xxv. 40, 45.—*e.* Of time: *For, during* :—*ἐφ' ὅσον, for as long a time as, as long as, while, whilst*, ix. 16.—*d.* In hostile sense: *Against*.—*e.* Of persons: *As to, as regards or respects, towards, on or upon*.—*f.* To denote purpose, etc.: *For* :—*ἐφ' ὅ, for what purpose, wherefore*, xxvi. 50.

*ἐπί-βανω, (f. ἐπιβήσομαι), p. ἐπιβέβηκα, 2. aor. ἐπέβην, v. n. [ἐπί, "upon"; βανω, "to go"] ("To go upon"; hence) With *eis* and Acc.: 1. *To mount upon, get upon*.—2. In perf.: *To have mounted upon; to sit upon*.*

*ἐπί-βάλλω, f. ἐπί-βάλλω, 2. aor. ἐπέβαλον, v. a. [ἐπί, "upon"; βάλλω, "to throw"] ("To throw upon"; hence) With Acc. and *ἐπί* with Acc.: *To lay, or put, upon*.*

*ἐπιβεβηκώς, νία, ὅ, P. perf. of ἐπιβαίνω.*

*ἐπίβλη-μα, μάτος, n. [ἐπί-βάλλω, "to lay upon"; through *ἐπί* and *βλη*, a root of simple βάλλω] ("That which is laid upon" something; hence) *A patch*.*

(*ἐπί-γαμβρεύω, f. ἐπίγαμ-βρεύω, v. a. [ἐπί, "to or towards"; γαμβρεύω, "to act the part of a γαμβρός" (in the force of) "a kinsman"] ("To act the part of a kinsman towards" a woman; hence) *To marry*.—For the explana-*

tion of xxii. 24 see Deut. xxv. 5 *sqq.*

*ἐπί-γινόσκω, f. ἐπιγνώ-σομαι, (p. ἐπέγνωκα), 2. aor. ἐπέγνων, v. a. [ἐπί, in "strengthening" force; γινάσκω, "to perceive, to know"] 1. *To perceive or observe*.—2. *To know, recognize*.*

*ἐπιγνών, ούσα, δν, P. 2. aor. of ἐπιγνώσκω.*

*ἐπιγνώσκω, fut. ind. of ἐπιγνώσκω.*

*ἐπίγραφ-η, ἦς, f. [ἐπίγραφ-ω, "to write upon, inscribe"] ("That which is inscribed"; hence) *An inscription*.*

*ἐπί-δεικνύμι (ἐπί-δεικνω), (f. ἐπί-δειξω), 1. aor. ἐπέδειξα, v. a. [ἐπί, in "strengthening" force; δεικνύμι, "to show"] *To show*.*

*ἐπίδειξι, 1. aor. inf. of ἐπιδείκνυμι.*

*ἐπίδειξτε, 2. pers. plur. 1. aor. imperat. of ἐπιδείκνυμι.*

*ἐπί-δίδωμι, f. ἐπιδίσω, 1. aor. ἐπέδωκα, v. a. [ἐπί, "to"; δίδωμι, "to give"] With Acc. of thing and Dat. of person: *To give something to some one*.*

*ἐπιδίσω, fut. ind. of ἐπί-δίδωμι.*

*ἐπίθεις, ούσα, ἐν, P. 2. nor. of ἐπιτίθημι.*

*ἐπί-θυμ-έω -ῶ, f. ἐπιθύμη-σω, 1. aor. ἐπεθύμησα, v. n. [ἐπί, "upon"; θυμ-ός, "mind"] ("To set the mind upon" a*

thing; hence) 1. In good sense: With Inf.: *To desire to do, etc.*; xiii. 17.—2. In a bad sense: With Gen. of person: *To have a desire for, to lust after*; v. 28.

ἐπίθε, 2. aor. subj. of ἐπί-  
τίθημι.

ἐπί-καθίω, 1. aor. ἐπ-  
εκάθισα, v. p. [ἐπί, "upon";  
καθίω, (neut.) "to sit down"]  
*To sit down upon.*

(ἐπί-καλέω -καλῶ, f. ἐπί-  
καλέσω), 1. aor. ἐπ-εκάλεσα,  
v. a. [ἐπί; καλέω, "to call"]  
1. [ἐπί, in "strengthening",  
force] With second Acc.: *To call* an object that which is  
denoted by the second Acc.;  
x. 25.—2. [ἐπί, "in addition"]  
a. Act.: *To call in addition.*  
—b. Pass.: ἐπί-καλέομαι  
-καλοῦμαι, p. ἐπί-κεκλημαι, 1.  
aor. ἐπ-εκλήθην, *To be called*  
by a surname, *to be surnamed.*

ἐπικληθείς, εῖσα, ἐν, P. 1.  
aor. pass. of ἐπίκαλέω.

ἐπί-λαμβάνομαι, (f. ἐπί-  
λαμψομαι, p. pass. in mid. force,  
ἐπ-ειλημμαι), 2. aor. ἐπ-ελάβ-  
όμην, v. p. [ἐπί, in "strength-  
ening" force; λαμβάνομαι  
(mid. of λαμβάνω, "to take  
hold of"), "to take, or lay,  
hold of," as one's own act] With Gen.: *To take, or lay,  
hold of.*

ἐπίλανθάνομαι, (f. ἐπί-  
λασσομαι, p. act. in mid. force,  
ἐπ-λέληθα), 2. aor. ἐπ-ελάθ-

όμην, v. mid. [ἐπίλανθάνω,  
"to cause to forget"] ("To  
cause one's self to forget";  
hence) *To forget.*

ἐπίλον, 2. aor. ind. of πίνω.

ἐπίορκ-έω -ῶ, f. ἐπίορκ-ήσα,  
p. ἐπίορκ-ηκα, 1. aor. ἐπίορκ-  
ήσα, v. p. [ἐπίορκ-ος, "swear-  
ing falsely, forsworn"] ("To  
be ἐπίορκος"; hence) *To swear  
falsely, to forswear one's  
self.*

ἐπίοντ-σίος, σία, σίον, adj.  
[for ἐπίόντ-σίος (cf. ἔξον-σία  
for ἔξορτ-σία); fr. ἐπίών, ἐπίόντ-  
ος, part. pres. of ἔπειμι, "to  
go, or come, to"] ("Pertaining  
to going, or coming, to" one;  
hence) With reference to the  
day: *Pertaining to the going  
or passing day; for the day,  
sufficient for the day.*

ἐπί-σημος, μων, adj. [ἐπί,  
"upon"; σημ, base of σῆμα,  
"a mark or sign"] ("Having,  
or with, a σῆμα upon" it;  
hence) *Remarkable, notable.*

ἐπί-σκεπτομαι, (f. ἐπί-σκεψ-  
ομαι), 1. aor. ἐπ-εσκεψάμην,  
v. mid. [ἐπί, "upon"; σκέπ-  
ομαι, "to look"] ("To look  
upon"; hence) *To come, or  
go, to see; to visit a sick per-  
son.*—N.B. The present is used  
only by late authors, ἐπισκοπέω  
being the word employed in  
classical writers. This latter  
verb, however, takes its tenses  
from ἐπισκέπτομαι.

ἐπί-σκιάω, (f. ἐπί-σκιάσω),

1. aor. ἐπ-εσκάδσα, v. n. [ἐπί, in "strengthening" force; σκάδω, "to shade, overshadow"] *To overshadow.*

ἐπιστρέψει, εῖσα, ἐν, P. 2. aor. pass. (in mid. force) of ἐπιστρέψω.

ἐπιστρέψῃτε, 2. aor. imperat. pass. (in mid. force) of ἐπιστρέψω.

ἐπι-στρέψω, f. ἐπι-στρέψω, 1. aor. ἐπ-εστρέψα, v. a. and n. [ἐπί, "to"; στρέψω, "to turn"] ("To turn to" some object; hence) 1. Act.: *To turn round or about; to turn.*—2. Neut.: ("To turn one's self about"; hence) a. *To return, go or come back.*—b. *To turn to God, to be converted.*—3. Mid.: ἐπι-στρέψομαι, 2. aor. pass. in mid. force, ἐπ-εστρέψην: a. *To turn one's self, etc., round; to turn round.*—b. *To turn back, return;* x. 18.

ἐπιστρέψάτε, 3. pers. sing. 1. aor. ind. of ἐπιστρέψω.

ἐπισυνάγγειν, 2. aor. inf. of ἐπισυνάγω.

ἐπι-συνάγω, f. ἐπι-συνάγειν, 1. aor. ἐπ-εσυνήξα, v. a. [ἐπί, in "strengthening" force; συνάγω, "to bring together"] *To bring, or gather, together; to collect, assemble.*

ἐπιτίθεσθαι, (Ion., for ἐπιτίθεσθαι, 3. pers. plur. pres. ind. of ἐπιτίθημι).

ἐπι-τίθημι, f. ἐπί-θήσω, (p. ἐπί-τέθεικα), 1. aor. ἐπ-θήκα,

2. aor. ἐπ-θήην, v. a. [ἐπί, "upon," also, "over"; τίθημι, "to put"] 1. *To put, or place, upon; to lay upon;*—folld. sta. by Dat., sta. by ἐπί and Acc.—2. *To put, or place, over; to set up over;*—at xxvii. 37 strengthened by ἐπάγω.

ἐπι-τιμ-άω -ώ, (f. ἐπι-τιμήσω), 1. aor. ἐπ-επιμ-ησα, v. a. [ἐπί, "upon"; τιμή, "value"] ("To lay the value (i. e. a penalty) upon" a person; hence, "to object something to" one; hence, as neut. verb) With Dat.: 1. *To strictly enjoin or command.*—2. *To censure, rebuke, reprove, etc.*

ἐπι-τρέπω, (f. ἐπι-τρέψω), 1. aor. ἐπ-ετρέψα, v. a. [ἐπί, "to"; τρέπω, "to turn"] ("To turn" something "to" a person; hence, "to give up, yield"; hence) With Dat. of person and Inf.: *To permit, suffer, allow one to do, etc.*

ἐπιτρέψον, 1. aor. imperat. of ἐπιτρέπω.

ἐπίτροπ-ος, ου, m. [for ἐπιτρεπ-ος; fr. ἐπιτρέπω, "to turn over to"; hence, "to entrust"] ("One entrusted" with the care or charge of a thing, etc.; hence) *A steward.*

ἐπί-φέ-σκω, v. n. [for ἐπιφέσκω; fr. ἐπί, "towards"; φέσκω, φετ-ός, "light"] *To grow towards light, to be near dawn.*

ἐπιφέσκων, ουσα, ον, P.

pres. of ἐπιφέσσω;—at xxviii.  
1 supply δρε with ἐπιφεσκούσῳ  
(Dat. of time “when”), *at the  
hour near dawn.*

ἐπλήσθη, 1. aor. ind. pass.  
of πίμπλημι.

[ἐπ-ι, in “strengthening”  
force; οὐράνιος, “heavenly”]  
*Heavenly, in heaven.*

ἐπτά, num. adj. indecl.  
Seven [akin to Sans. *saptan*;  
cf. Lat. *septem*].

ἐπτά-κις, adv. [ἐπτά,  
“seven”] With Gen. of time:  
*Seven times in or during.*

ἔργ-άσομαι, (f. ἔργασμαι,  
p. ἔργασμαι), 1. aor. ἔργασ-  
άμην, v. mid. [ἔργον, “work”]  
1. Neut.: a. *To work, labour,*  
etc.; xxi. 28.—b. *To work at*  
a trade or business; *to trade,*  
*traffic*; xxv. 16.—2. Act.: a.  
*To work, do, perform*; vii. 23.  
—b. With cognate Acc.: *To  
work, i. e. accomplish, do,  
effect, etc.*; xxvi. 10.

ἔργ-άτης, ἄτοι, m. [ἔργον,  
root of ἔργ-ω (obsol.), “to  
work”] *A workman, labour-  
er.*

ἔργ-ον, ον, n. [root ἔργον; see  
ἔργάτης] 1. *Work.*—2. *A deed,*  
*act, action.*

ἔρει, 3. pers. sing. of ἔρω.

ἔρεις, ᔪρεῖτε, 2. pers. sing.  
and plur. of ἔρω.

ἔρευνομαι, f. ἔρευνομαι, v.  
mid. (“To belch forth”;  
hence) *Of words, etc., as*

*Object: To pour forth, utter  
aloud, proclaim.*—N.B. In  
Latin, Cicero uses the kindred  
word *eructo* in the same force  
at Cat. 2, 5, 10; while in the  
Vulgate it is also found at Pa.  
xliv. 2, and Pa. cxviii. 171.

ἔρημ-ια, ίας, f. [ἔρημος,  
“lonely, desert”] (“The state  
of the ἔρημος”; hence, “lon-  
eliness, solitude”; hence) *A  
desert place, a desert, wilder-  
ness.*

ἔρημος, ον, adj. Of places:  
*Lonely, solitary, desolate,*  
*desert.*—As Subst.: *ἔρημος,*  
*ον, f. A wilderness, desert,*  
etc. [prob. to be divided ἔ-ρη-  
μος, and to be referred to  
Sans. root *BAH*, “to leave”;  
past part. “abandoned”; so  
that ἔ will be a prefix, and  
μος a suffix].

(ἔρημ-όν -ώ, f. ἔρημώσω,  
p. ἔρημωκα), v. a. [ἔρημος,  
“lonely”] (“To make ἔρημος”;  
hence) *To lay waste or de-  
solate; to bring to desolation.*  
—Pass.: *ἔρημ-όμαι -ούμαι,*  
p. ἔρημωμαι, 1. aor. ἔρημάθην.

ἔρημω-σις, σεως, f. [for  
ἔρημο-σις; fr. ἔρημός-ω, “to lay  
waste”] *A laying waste or  
desolating; desolation;* see  
βδέλυγμα.

ἔριξ, f. ἔρισσω and ἔριξ, p.  
ἥρικα, v. n. [for ἔριδ-σω; fr.  
ἔρις, ἔριδ-ος, “strife”] (“To  
employ ἔρις”; hence) *To  
strive, wrangle, quarrel, etc.*

ἔριφ-ίον, ιον, n. (dim. only in form) [ἔριφ-ος, "a kid"]

("A kid"; hence) *A goat*.

ἔριφος, ον, m. ("A kid"; hence) *A goat*.

ἔριψιμενος, η, ον, P. perf. pass. of *βίπτω*.

ἔρχομαι, f. ἀλεύσομαι, p. ἀλήλυθα, 2. aor. ήλθον, v. mid. : 1. *To come, to go*.—2. Pres. of an all but immediate future :

*Will or shall come; am, etc., coming.*—3. With Inf. (where the part. fut. is used in classic authors) to mark a purpose, intention, etc.: *To come for the purpose of, or in order to*.

—4. Of things as Subject: *To come = to be brought.*—5. Of time: *To come, arrive, etc.* [akin to Sans. *archchha* (fr. root *RI* or *RI*, "to go") = *ἔρχομαι*; while the 2. aor., perf., pluperf., and fut. are formed fr. a root *ἀλυθ*].

ἔρω, fut. of pres. *ἔρω*, which occurs perhaps only once: *I, etc., will tell or say.*

ἔρωτάω -ώ, f. *ἔρωτήσω*, (p. *ἡρώτηκα*), 1. aor. *ἡρώτησα*, v. a. : 1. *To ask, inquire of.*—2. With Acc. of person and Acc. of thing: *To ask a person something*; xxi. 24.

ἔρωτην, 1. aor. ind. pass. of *σείω*.

ἔσθιω, (f. *ἔσθομαι*, p. *ἔσθιδοκα*), v. a. and n.: 1. *To eat something.*—2. Neut.: *To eat, take food, etc.*

ἔσκυλμάνος, η, ον, P. perf. pass. of *σκύλλω*.

ἔστειν, 1. pers. plur. pres. ind. of *εἰμι*.

\*Ἐστρώμ, m. indecl. *Estrōm*; son of Phares, and one of the ancestors of Christ; i. 3.

ἔσται, for *ἔστει*, 3. pers. sing. fut. ind. of *εἰμι*.

ἔστε, 2. pers. plur. pres. ind. of *εἰμι*.

ἴστηκα, perf. ind., and *ἴστηκεν*, pluperf. ind. of *ἴστημι*, used as pres. and imperf.

ἴστην, 2. aor. ind. of *ἴστημι*.

ἴστησα, 1. aor. ind. of *ἴστημι*.

ἴστρωσα, 1. aor. ind. of *στρώνυμι*.

ἴστω, 3. pers. sing. pres. imperat. of *εἰμι*.

ἴστας, ἀστα, ἀς and ὁς (= *ἴστηκάς, νία, ὁς*), P. perf. of *ἴστημι*.

ἴσχατος, η, ον, sup. adj. [perhaps akin to *ἐκ*, *ἐξ*, "out"] ("Outermost"; hence) Of time, order, rank, etc.: *Last*.—As Subst.: a. *ἴσχατοι*, *ων*, m. plur. *Last persons, last*.—With art.: *The last*.—b. *ἴσχάτα*, *ων*, n. plur. *Last circumstances, last state*; xii. 45.

ἴσχισθην, 1. aor. ind. pass. of *σχίζω*.

ἴσχων, 2. aor. ind. of *ἴχω*.

ἴσ-ω, adv. [for *εἰσ-ω* (*ἐσ*, *εἰς*, "into")] *Within, inside.*

**ἴσω-θεν**, adv. [ἴσω, "with-in"; suffix θεν = "from"]

1. *From within*.—2. = ίσω:

*Within*.

**ἴσθητην**, 1. aor. ind. pass. of σώζω.

**ἴσωσα**, 1. aor. ind. of σώζω.

**ἴταιρος**, ου, m.: 1. *A comrade, companion*.—2. As a mode of address: Voc.: **ἴταιρε**, *Comrade! my good friend!*

**ἴταράχθην**, 1. aor. ind. pass. of τάρασσω.

**ἴτερος**, α, ου, adj.: 1. *Other of tw.; the other*.—2. *Another* (= Lat. *alias*).—As Subst.: a. **ἴτερος**, ου, m. *Another person, another*;—Plur.: *Others*.—b. **ἴτερα**, ου, n. plur. *Other things*.

**ἴτη**, adv.: 1. *Of time: a. Still, yet.—b. Any longer, any more.—c. Even now*.—2. *Further, moreover* [akin to Sans. *ati*, "beyond"].

**ἴτοιμ-άσω**, f. **ἴτοιμάσω**, p. ήτοιμάκα, 1. aor. ήτοιμάσα, v. a. [*ἴτοιμ-ος*, "ready"] *To make or get ready, to prepare*.—Pass.: **ἴτοιμ-άσομαι**, p. ήτοιμ-ασμαται, 1. aor. ήτοιμάσθην, 1. fut. **ἴτοιμασθήσομαι**;—at **xx. 23** supply *αὐτό* (= τὸ καθίσται ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου) as the Subject of ήτοιμ-ασται.

**ἴτοιμος**, η, ου, adj. *Ready, prepared*.

**ἴτος**, eos ους, n. *A year*;—at **ix. 20** δώδεκα **ἴτη** is Acc. of

"Duration of Time" [akin to Sans. *vatsas*, "a year"].

**ἴτι**, adv. *Well* [like ἔτι, "good," akin to Sans. *su*, which signifies both "good" and "well"].

**ἴταγγελ-ίζομαι**, 1. aor. **ἴταγγελίσθην**, v. mid. [εἴταγγελος, "bringing good tidings"] ("To be εἴταγγελος"; hence) 1. Mid.: With Acc. of person alone: *To convey tidings, or preach the Gospel, to*.—2. Pass.: **ἴταγγελ-ίζομαι**, p. **ἴταγγέλισμαι**, 1. aor. **ἴταγγελίσθην**: Of persons as Subject: *To have good tidings, or the Gospel, conveyed, or preached, to one, etc.*; xi. 5.—N.B. In St. Matthew's Gospel only in pass., and at the one place pointed out above.

**ἴταγγελ-ιον**, *Ιον*, n. [id.] ("A thing pertaining to εἴταγγελος"; hence) *Good tidings, glad message; i. o. the Gospel*.

**ἴνδια**, as, f. [*εἴδης* (of the weather), "fair"] *Fair weather*.

**ἴνδοκέω** -δοκώ, (1. f. **ἴνδοκήσω**, 1. aor. **ἴνδοκησα** and η-δοκησα, v. n. [*ἴνδι*, "well"; δοκέω, "to think"] ("To think well"); hence) With *ἐτι* and Dnt. of person, or *εις* with Acc. of person: *To be well pleased at or with one*.

**ἴνδοκ-ια**, *Ιας*, f. [*εἴδοκ-έω*, "to be well pleasing"] ("A

being well pleasing"; hence, concrete) *That which is well pleasing, a satisfaction.*

εὐθέ-ως, adv. [εὐθύς, εὐθε-ος, "straight"] ("After the manner of the εὐθύς"; hence) Of time: *Straightway, forthwith, immediately.*

1. εὐθύς, εἰα, ὁ, adj. *Straight;* iii. 3.

2. εὐθύς, adv. [1. εὐθέ-ος] Of time = εὐθίως; iii. 16; xiii. 20, 21.

εὐκαιρ-ία, ἵας, f. [εὐκαιρ-ος, "seasonable"] ("The state, or condition, of the εὐκαιρος"; hence) *A seasonable, or fitting, time; an opportunity.*

εὐ-κοπ-ος, ον, adj. [εὐ, "easily"; κοπ, root of κόπ-τω, "to cut"] ("Easily cut"; hence) *Without toil or difficulty, easy.*

Comp.: εὐκοπ-άτερος.

εὐκοπάτερος, α, ον; see εὐκοπος.

εὐ-λογ-έω -ω, imperf. (εὐ-, and) ηὐ-λόγ-εον ουν, f. εὐ-λογ-ήσω, 1. aor. εὐ-λόγ-ησα (and ηὐ-λόγ-ησα), ν. n. and a. [εὐ-ος, "good"; λόγ-ος, "a word"]

1. Neut.: ("To use good words" hence) *To offer praise, to give thanks.* — 2. : a. Act.: ("To use good words of"; hence) *To bless.* — b. Pass.: εὐ-λογ-έομαι -σύματ, p. εὐ-λόγ-ηματ, (1. aor. εὐ-λογ-ήθησα, 1. f. εὐ-λογ-ηθήσομαι).

εὐλογημένος, η, ον, P. perf. pass. of εὐλογέω.

εὐρ-έω -ω, v. n. [εὐρ-ος, "well-minded, friendly"] ("To be εὐροος"; hence) With Dat. of person: *To be of a friendly mind or bearing to or towards one; to be reconciled to an enemy:—for ισθι εὐροων, see εἰμι, no. 9.*

(εὐρούχ-ίω, f. εὐρούχ-ίσω), 1. aor. εὐρούχ-ίσα, v. a. [εὐρούχ-ος, "eunuch"] 1. *To make a eunuch of a person;—at xix. 12 in figurative force.* — 2. Pass.: 1. aor. εὐρούχ-ίσθην, *To be made a eunuch.*

εὐρούχ-ος, ου, m. [contr. fr. εὐν-ό-εχ-ος; fr. εὐν-ή, "a bed"; (ο) connecting vowel; ιχ-ω, in force of "to have charge of"] ("He who has charge of the bed"; hence, as employed in Eastern countries for taking charge of the women) *A eunuch.*

εὐνόων, contr. masc. nom. part. pres. of εὐροέω.

εὐρέθην, 1. aor. ind. pass. of εὐρίσκω.

εὐρήσω, 1. fut. ind. of εὐρίσκω.

εὐρ-ίσκω, f. εὐρήσω, p. εὐρηκα, 1. aor. εὐρησα, 2. aor. εὐρον, v. a. irreg. [root εὐρ] 1. *To find.* — 2. *To find out, discover.* — Pass.: εὐρ-ίσκομαι, (p. εὐρημαι), 1. aor. εὐρέθην, 1. fut. εὐρεθισομαι.

εὐρον, 2. aor. ind. of εὐρίσκω.

εὐρ-ά-χωρ-ος, ον, adj. [εὐρ-

τός, “wide”; (ν) connecting vowel; χῶρος, “a place”] (“Having, or with, a wide place”; hence) Of a road: *Spacious, roomy, broad, etc.*

εὐρών, 2. aor. subj. of εὐρ-ίσκω.

εὐρών, οὐσα, δύ, P. 2. aor. of εὐρίσκω.

εὐχάριστ-έω -ῶ, 1. aor. εὐχαρίστησα, v. n. [εὐχάριστος, “thankful”] (“To be thankful”; hence, as a result) *To offer, or give, thanks.*

εὐ-όνυμ-ος, ον, adj. [lengthened fr. εὐ-δνυμ-ος; fr. εὖ, “good”; δνυμ-α, Εοlic form of δνομ-α, “a name”] (“Having a good name”; hence, of omens, “lucky”; hence, euphemistic for δπιστερός, “left,” which was regarded as an ill-omened word) *Left, as opposed to “right”:*—ἴξ εὐωνύμων, *on the left hand; see ἤκ.*

ἴφαγον, 2. aor. without present: *To eat* [akin to Sans. root व्हाक्ष, “to eat”].

ἴφανην, 2. aor. ind. pass. of φαίνω.

ἴφην, 2. aor. ind. of φημί.

ἴφηγον, 2. aor. ind. of φεύγω.

ἴχθ-ρός, ρά, ρόν, adj. [ἴχθ-ω, “to hate”] *Hating.*—As Subst. : έχθρός, οῦ, m. (“One who hates”; hence) *An enemy, adversary.*

ἴχθινα, ης, f. *A serpent, viper, adder.*

ἴχω, imperf. εἰχον, f. έξω and σχήσω, p. έσχηκα, 2. aor. έσχον, v. a. and n.: 1. Act.: a.: (a) *To have, possess.*—(b) With second Acc.: (a) Of Subst.: *To have, etc., an object as or for that which is denoted by the second Acc.*—(b) Of an Adj. or Part.: *To have, etc., an object in the state or condition denoted by the second Acc.*—(c) *To have, or possess, as a wife;* xxii. 28.—(d) With Inf.: *To have power, be able, to do, etc.*; xviii. 25.—b.: (a) *To hold;*—at i. 18, etc., without nearer Object:—έγαστρι έχειν; see γαστήρ.—(b) *To hold, regard, consider, etc.*—2. Neut.: a. *To have; i.e. to possess properly, etc.*—b. (“To have one’s self”; i. e.) *To be in a certain state:*—κακῶς έχειν, (*to be in a bad state, i. e.*) *to be ill or sick,* iv. 24, etc. [akin to Sans. root सह, “to sustain, support”].

ἴως, adv.: 1. Of time: *Until, till:*—έως ήν with Subj., see δύ, no. 2;—έως πότε, *until what time, i. e. how long;*—(with Gen.) έως Ἰωάννου, *until John,* xi. 13; έως τῆς ἡμέρας, *until the day,* xxvii. 64.—2. Of place: *As far as, up to; down to:*—With Gen.: έως τοῦ οὐρανοῦ, *up to heaven,* xi. 23; έως ἡδου, *down to hell,* xi. 23.—3. Of a state, condition, etc.: With Gen.:—

*As far as, to the very borders of, etc. — 4. Of extent or amount: With Gen.: As far as, to the extent of, etc.*

\*Ζαβουλών, *ov.* m. indecl. (“Habitation”) *Zebulun*; (the tenth son of the patriarch Jacob; hence, his descendants) *the tribe of Zebulun*.

\*Ζαρά, *ov.* m. indecl. (“Offspring” or “Dawn”) *Zarah*; the son of Judah, and one of the ancestors of Joseph the husband of the Virgin Mary; i. 8.

\*Ζαχαρίας, *ov.* m. (“Jehovah is mindful”) *Zacharias*; the son of Barachias; xxiii. 35.—Much dispute has arisen about the person intended by our Lord in the above-cited place; but the opinion now more generally received is that he was the son of Jehoiada as mentioned at 2 Chron. xxiv. 20, 21, and was stoned to death “in the court of the house of the Lord” for his faithfulness in delivering the Lord’s message to the idolatrous people of Judah and Jerusalem.

Ζώ, *zō*, f. *ζήσω* and *ζήσομαι*, (p. *ζήκα*), v. n. *To be alive, to live.*

\*Ζεβεδαῖος, *ov.* m. (prps. “Gift of Jehovah”) *Zebedes*; the husband of Salomé, and the father of James and John.

(*ζημί-δω -ώ*, f. *ζημιώσω*, p. *ζημιώσκα*, v. n. [*ζημί-α*, “a fine”] “To fine, amerce, mulct.”) Pass.: (*ζημί-δομαι -όματι*, p. *ζημιώσμαι*), 1. aor. *ζημιάθην*, 1. f. *ζημιώθησομαι*, (“To be fined,” etc.; hence) *To be punished*; i. e. eternally;—at xvi. 26 folld. by Acc. of “Respect.”

Ζημιώθη, 3. pers. sing. 1. nor. subj. pass. of *ζημίωσεν*.

Ζησομαι, fut. ind. of *ζησω*.

Ζητέω -ώ, f. *ζητήσω*, (p. *ζητηκα*), 1. aor. *ζητησα*, v. a.: 1. *To seek, look for.*—2. *To ask for, demand, require.*—3. With Inf.: *To seek, or endeavour, to do, etc.*—4. *To seek, search after, try to find, etc.*—5. Without Object: *To seek, make search, etc.*

Ζιζάλον, *ov.* n. *Zizan*, a weed that grows in wheat; prob. our *darnel*.

\*Ζεροβαβελ, *ov.* m. indecl. (“Babel-born, i. e. Born in Babylon”) *Zorobabel*; son of Salathiel, the head of the tribe of Judah at the return from the Babylonian captivity, and an ancestor of Joseph the husband of the Virgin Mary; i. 12.

Ζυγός, *ov.* m. [*ζεύγνυμι*, “to join”; through root *ζυγ-*] (“The joining thing”; hence, “a yoke” for draught cattle; hence, in a figurative force) *Yoke*.

ζύμη, ης, f. : 1. *Leaven*.—2. *Corruption* in teaching, etc. [usually assigned to ξέω, (act.) “to make to boil,” inasmuch as leaven causes fermentation].

ζύμ-δει -ῶ, (f. ζυμάσσω, p. ζύμωσα), v. a. [ζύμη, “leaven”] *To leaven*.—Pass. : (ζυμόμαται -ούμαται, p. ζύμωμαται), 1. aor. ζύμωθην (1. fut. ζυμώθησομαι).

ζω-ή, ἡς, f. [ζωει, ζω, “to live”] (“That which lives”; hence) 1. *Life*.—2. With or without αἰώνιος: *Life eternal*.

ζῶν, ζῶσα, ζῶν, contr. part. pres. of ζωει. —As Subst. : ζῶντες, ον, m. plur. *Living persons, the living*; xxii. 32.

ζών-η, ης, f. [ζών-τύμη, “to gird”] (“That which girds”; hence) 1. *A girdle, belt*.—2. As money was carried in the girdle or belt: *A purse*.

ζώντος, ζώντων, masc. gen. sing. and plur. of ζῶν.

1. ή, conj. : 1. *Or* :—ή . . . ή, *either . . . or*, vi. 24, etc.; but at vi. 31, *or . . . or*.—2. a. After words denoting comparison: (a) *Than*.—(b) *For μᾶλλον ή, More than, in a greater degree than, rather than*; xviii. 8, 9.—b. Of time: *That*:—πριν ή, *before that*.

2. ή, fem. nom. sing. of dem. art. δ.

3. ή, fem. nom. sing. of rel. pron. δς,

4. ή, fem. dat. sing. of rel. pron. δς.

5. ή, 3. pers. sing. pres. subj. of εἰμι.

ἥγαγον, 2. aor. ind. of δύει.

ἥγε-μάν, μάνος, m. [ἥγε-ομαι, “to lead”; hence, “to rule”] (“One who rules”; hence) 1. *A ruler, prince, etc.*—2. The Roman *governor*, or *procurator*, of Judæa; xxvii. throughout.

ἥγ-τομαι -ούμαται, (f. ήγή-σομαι), p. ήγημαι, 1. aor. ήγη-σάμην, v. mid. [root ήγ, akin to ἄγ-ω, “to lead”] (“To lead”; hence) *To rule, command, etc.*

ἥγερθην, 1. aor. ind. pass. of έγείρω.

ἥγουμενος, η, ον, P. pres. of ήγεομαι. —As Subst. : ήγούμενος, ον, m. *A ruler*.

ἥδη, adv. : 1. *Now, already*.—2. *Presently, forthwith* [akin to Sans. *adya*, “to-day, now”].

ἥδυνάμην, imperf. ind. of δύναμαι.

ἥδυνήθην, 1. aor. ind. of δύναμαι.

(ἥδ-ύ-οσμ-ος, ον, adj. [ἥδ-ύς, “sweet, fragrant”; (υ) connecting vowel; οσμ-ή, “a scent”] “Having a sweet, or fragrant, scent, sweet-smelling.”—As Subst. :) ήδύοσμον, ον, n. (“The sweet-smelling thing or herb”; a name given to) *Mint*.

ἡθέλησα, ἡθέλον, 1. aor. and imperf. ind. of ἐθέλω.

ἥκει, f. ἥκιον, p. ἥκη, 1. aor. ἥκιον, v. n. *To have come, to be present; to come.*

ἡλθεν, 2. aor. ind. of ἥρχομαι.

Ἄγλι (= Θεός μου), *My God;* xxvii. 46.

\*Ηλίας, ον, m. ("My God is Jehovah") *Elias* or *Eljah*; a prophet who was carried up to heaven in a chariot of fire, and expected by the Jews to return to earth before the coming of the Messiah; cf. Mal. iv. 5.

ἡλικία, ια, f. [ἡλικές, "one of the same age"] ("The state, or condition, of the ἥλιξ"; hence, "a being of the same age with another"; hence, "age, time of life"; hence) *Stature, growth*, as being a sign of age.

ἡλιος, ιον, m. *The sun* [skin to Sans. *svar*, "the sun"].

ἡμαρτον, 2. aor. ind. of ἡμαρτάνω.

ἡμέρα, as, f. : 1. *Day* :—*τῇ* ἡμέρᾳ *τῇ* τρίτῃ, *on the third day*, Dat. of time "when," xvii. 23 :—*ἡμέρας* *ἡμέρων*, *all our days*, Acc. of "Duration of Time," xxviii. 20; cf. also, xii. 40, etc.—2. *A time, season, etc.*

ἡνόχθην, 1. aor. ind. pass. of φέρω.

ἡρα, 1. aor. ind. of εἶπεν.

ἥρεται, 1. aor. ind. of ἀρέσκει

ἥριθμητός, η, ον, P. perf. pass. of ἀριθμέω.

ἥρησάμην, 1. aor. ind. of ἀρέσκειμαι.

ἥρεξμην, 1. aor. ind. mid. of ἀρχω.

\*Ηράθης, ον, m. *Herod*; 1. Surnamed "The Great," the second son of Antipater, procurator of Judaea. He was appointed King of Judaea by a decree of the Senate, B.C. 40; ii. 1, etc.—2. Surnamed Antipas; the second son of Herod the Great, king of Judaea, by his fourth wife Malthacă, a Samaritan woman. He was Tetrarch of Galilee and Persea; xiv. 1, etc.

\*Ηραθ-ιάνοι, ιάνην, m. plur. [Ηραθ-ης, "Herod" (Antipas)] ("Those belonging to Herod") *The Herodians*; i. e. the courtiers and partisans of Herod, who upheld the payment of tribute to Rome, inasmuch as Herod held his dominions through the favour of the Romans.

\*Ηραθ-ιάς, ιάδος, f. [Ηραθ-ης, "Herod"] ("She who pertains to Herod") *Herodias*; daughter of Aristobulus, and grand-daughter of Herod the Great.

\*Ηρατας, ον, m. ("Help of Jehovah") *Hesaias*, or *Isaiah*; the great evangelical prophet,

who lived between 760 and 696 B.C.

θεῖα, for θῖς, 2. pers. sing. imperf. ind. of εἰμι.

θεοφάλισθμην, 1. aor. ind. mid. of ἀσφάλιζω.

θεομαρμα, θεομαρμένος, η, ον, perf. ind. pass. and P. perf. pass. of ἐτομᾶτω.

θεῖλητα, 1. aor. ind. of αὐλέω.

θεῖλισθην, 1. aor. pass. (in mid. force) of αὐλίζομαι.

θεῖηθη, 3. pers. sing. 1. aor. subj. pass. of αὐξάνει.

Θεόδαιος, ον, m. *Thad-dæus*, called also *Lebbaeus*; a name of the Apostle Jude, the brother of James the Less.

Θάλασσα, ης, f. *The sea*—Θάλασσα τῆς Γαλιλαίας, the *Sea of Galilee*, called also the Sea of Tiberias, from Tiberias, a city near it; and the Lake of Gennesareth, from Gennesareth, a district in its immediate neighbourhood [prob. akin to Sans. root TRAS, “to tremble,” and so the trembling or agitated thing, in reference to the action of the winds and tide].

\*Θάμαρ, f. indecl. (“Palm-tree”) *Thamar*; the daughter-in-law of Judah the son of Jacob; see Gen. xxxviii.

Θάν-άτος, ἄτον, m. [θαν, root of θη̄-σκω, “to die”] *Death*.

Θάνατ-ός -ῶ, f. θάνατόςσω,

1. aor. θάνατωσα, v. a. [θάνατος, “death”] *To put to death*.

Θάντο, f. θάντω, 1. aor. θάντη, v. a. *To bury* [root ταφ].

Θαρσ-έω -ῶ, (f. θαρσήσω), v. n. [θάρσος, “courage”] 1. *To take courage, to be of good courage*.—2. Imperat.: θάρσει (sing.), θαρσεῖτε (plur.), *Be of good courage, take good cheer*.

Θαυμάζω, (f. θαυμάσω, p. ταθαυμάκα), 1. aor. θαύμασα, v. n. [for θαυμάτ-σω; fr. θαῦμα, θαύμάτ-ος, “wonder”] *To wonder, marvel, be astonished*.

Θαυμά-σίος, σία, σίος, adj. [for θαυμάτ-σίος; fr. θαῦμα, θαύμάτ-ος, “a wonder”] (“Pertaining to θαῦμα”; hence) *Wonderful, wondrous, marvellous*.—As Subst.: θαυμάσια, ον, n. plur. *Wonderful, wondrous, marvellous*.

Θαυμασ-τός, τή, τόν, adj. [for θαυματ-τός; fr. θαύματ-ος (= θαυμάτ-σω), “to wonder at”] (“To be wondered at”; hence) *Wonderful, wondrous, marvellous*.

Θε-άρματ-άματ, f. θεάσομαι, 1. aor. θεασθμην, p. τεθέάματ, v. mid. [θε-α, “a seeing, view,” etc.] (“To obtain a seeing, or view, of” some object; hence) 1. *To see, behold*.—2. Pass.: 1. aor. θε-άθην, *To be seen*.

Θέλ-ημα, θυάτος, n. [θέλ-α,

“to will”] (“That which wills”; hence) *Will*.

**Θέλω**, a shortened form of **θέλεω**.

(Θεμελί-ώ, -ῶ), f. **θεμελί-ώσω**, 1. aor. **θεμελίωσα**, v. a. [θεμέλι-ον, “a foundation”] 1. Act.: *To lay the foundation of, to found.*—2. Pass.: *To have the foundation of something laid, to be founded.*—Pass.: **θεμελί-θεματι** -ούματι, (p. **τεθεμελίωματι**), plurerf. (without augment) **τεθεμελίθημην**, 1. aor. **θεμελιθέθην**.

**Θέος**, οὐ, m. *God* [akin to Sans. *deva*; cf. Lat. *deus*].

**Θεραπεί-λα** (quadrasyllable), *las*, f. [θέραψ-ίω (quadrasyll.), “to serve”] (“A serving”; hence) *A body of servants, a household*, etc.

**Θεράπ-εύν**, f. **θεράπεύσω**, (p. **τεθεράπευκα**), 1. aor. **θεράπευσα**, v. a. [θέραψ, θέραψ-ος, “a servant, attendant”] (“To be a θέραψ to” one; hence, “to serve, attend upon”; hence, “to take care of”; hence) *To heal, cure, etc.*—Pass.: **θεράπ-εύομαι**, p. **τεθεράπευματι**, 1. nor. **θεράπεύθην**, (f. **θεράπευθησομαι**).

**Θερ-ίζω**, f. **θερίσω** (and **θερίω**), 1. aor. **θερίσα**, v. n. [θέρ-ος, “summer”; hence, “harvest”] *To harvest, gather in the fruits of the earth, reap, etc.*

**Θερισ-μός**, μοῦ, m. [for **θεριδ-μός**; fr. **θερίζω** (= θερίδ-)]

**σε**), “to reap”] (“A reaping”; hence) *Reaping-time, harvest*.

**Θερισ-τής, τοῦ**, m. [for θεριδ-τής; fr. **θερίς** (= θερίδ-σω), “to reap”] *A reaper*.

**Θέρ-ος, οὐς οὐς**, n. [θέρ-ω, “to warm”; pass. “to be warm or hot”] (“That which is warm or hot”; hence) *Summer-time, summer*.

**Θεωρ-έω** -ῶ, (f. **θεωρήσω**, p. **τεθεωρήκα**), 1. aor. **θεωρήσα**, v. a. and n. [θεωρ-ός, “a beholder”] 1. Act.: (“To be a θεωρός of”; hence) *To see, behold, look at.*—2. Neut.: (“To be a θεωρός”: hence) *To behold, look on, be a spectator.*

**Θεωρήσατι**, 1. nor. inf. of **θεωρέω**.

**Θεωρούσατι**, contr. fcn. nom. plur. of **θεωρέω**.

**Θηλ-άζω**, (f. **θηλάσσω** and **θηλάξω**), 1. aor. **θηλάσσα**, v. n. [θηλ-ή, “a teat”] (“To give the θηλή”; hence) *To give suck, to suckle.*

(θῆλυς, εια, ν, adj. *Of the female sex, female.*—As Subst.:) **Θηλυ**, οὐς, n. (“The female sex”; hence) *A female, a woman* [θη, root of θά-ω; akin to Sans. root *DHĒ* or *DHĀ*, “to suckle”; and so, “suckling, giving suck”].

**Θησαυρ-ίζω**, (f. **θησαυρίσω**, p. **τεθησαύρικα**), 1. aor. **θησαύρ-ίσα**, v. n. [θησαυρ-ός, “treas-

ure"] *To lay up treasure*;—at vi. 19 and 20 folld. by cognate Acc., θησαυρός.

Θη-σαυρός, σαυροῦ, m. [Θη (= θε), root of τίθημι, "to place"] ("That which is placed or stored up"; hence) *Treasure*.

Θήσω, fut. ind. of τίθημι.

Θλί-βω, (f. θλί-ψω, p. τέθλι-ψα), v. a. [akin to τρί-βω, "to rub"] *To compress, straiten, make narrow, etc.*—Pass. θλίβομαι, p. τέθλιψμαι, (1. aor. θλίψθην).

Θλίψις, εως, f. [for θλίβ-σις; fr. θλίβ-ω, "to rub, gall"; hence, "to distress, afflict"] ("An afflicting"; hence) *Affliction, distress, tribulation, etc.*

(Θνή-σκω, f. θανοῦμαι), p. τέθνηκα, v. n.: 1. In present tense: *To die*.—2. In perf. tenses: ("To have died"; i. e.) *To be dead* [root θαν, akin to Sans. root HAN, "to strike, to kill"].

(Θορύβ-έω, -ώ, f. θορύβ-ήσω, 1. aor. θορύβησα, v. a. [θόρυβ-ος, "clamour, noise"] 1. Act.: *To make a clamour, or noise, at; to trouble, disturb*.—2. Mid.:) θορύβ-έομαι, -οῦμαι, (p. τεθορύβημαι, 1. fut. θορυβηθούμαι), *To be troubled or disturbed; to make lamentations, etc.*

Θρό, ον, m. *Clamour, 'mult, etc.*

Θρήν-έω -ώ, f. θρήνησω, v. n. [θρήν-ος, "a dirge"] ("To sing a θρῆνος"; hence) *To wail, lament, etc.*

Θρῆν-ος, νου, m. [lengthened fr. θρέ-νος, fr. θρέ-ομαι, (of women) "to shriek aloud"] ("A shrieking aloud," as women do at funerals; hence, "a funeral-lament, a dirge"; hence) *Lamentation, esp. for the death of a person*.

Θρίξ, τρίχός (mostly plur.), f.: 1. Sing.: *A hair of the head*.—2. Plur.: a. Of persons: *The hairs of the head, the hair*; x. 30.—b. *The hair of a camel*; iii. 4 [akin to Sans. root DRIH, "to grow"; and so "the growing thing"; cf. Lat. *cri-nis* for *cre-nis*, fr. *cre-sco*, "to grow"].

Θροεύθε, 2. pers. plur. pres. imp. mid. of θροέω.

(Θρο-έω -ώ, 1. aor. θθρόησα, v. n. "To call out or aloud."—) Mid.: θρο-έομαι -οῦμαι, ("To call out loudly for one's self"; hence) *To be alarmed or terrified; to call out from terror*.

Θρό-νος, νου, m. ("The bearing or supporting thing"; hence) 1. *A seat, chair*.—2. *A throne*, as being a seat or chair of state [akin to Sans. root DHRI, "to bear"].

Θύ-άτηρ, ἄτερος ἄτροψ, f. *A daughter*;—employed as a term of affection or good will at ix. 22 [akin to Sans. *duhitr-*

ι, “a daughter”; fr. root *DUH*, “to milk”; and so, literally, “a milker”].

(θῦμ-ός -ώ, 1. aor. ἐθύμωσα, v. a. [θῦμ-ός, in force of “rage”] *To enrage*.—) Pass.: θῦμ-όματ -ώματ, p. τεθύμωματ, 1. aor. ἐθύμαθην, 1. fut. θύμωθήσομαι.

θύρα, *as*, f. *A door* [akin to Sans. *dvāra*, “a door, a gate”].

θύ-στα, *στα*, f. [θύ-ώ, “to offer sacrifice”] (“A sacrificing or offering”; hence) *A victim offered in sacrifice; a sacrifice, offering*.

θυσίας-τήρεον, *τηρίον*, n. [for θυσιάδ-τήρεον; fr. θυσιάδω (= θυσιάδ-σω), “to sacrifice”] (“The sacrificing thing, or thing for sacrificing”; hence) *An altar for the offering up of slain victims*.

θύμ, f. θύσω, p. τέθύκα, 1. aor. θύσα, v. a.: 1. *To offer, to sacrifice*.—2. *To kill, slay*.—Pass.: θύσατ, p. τέθύματ, (1. aor. τέθύθην, 1. fut. τύθησομαι).

θώ, 1. pers. sing. 2. aor. subj. of τίθημι.

\*Θωμᾶς, ἄ, m. (“Twin”) *Thomas*, called also *Didymus* (see end of art.); one of the twelve Apostles. According to tradition he carried the Gospel into Parthia, Media, Persia, Ethiopia, and India [Gr. δίδυμος, (“double”; as subst.) “a twin”].

\*Ιακώβ, m. indecl. (“Heel-catcher, or Supplanter”) *Jacob*: 1. Son of Isaac, and brother of Esau, and an ancestor of Christ; i. 2.—2. Son of Matthew, and the father of Joseph the husband of the Virgin Mary; i. 15.

\*Ιάκωβος, ον (a lengthened form of ‘Ιακώβ’, m. *James*: 1. A son of Zebedee and brother of John; one of the twelve Apostles, and surnamed “The Great”; xvii. 1.—2. A son of Alpheus, and one of the twelve Apostles; he was surnamed “The Less,” and, also, Lebbeus, and Thaddaeus;—at x. 3 supply *νίσ* with δ τοῦ Αλφαίου.

λαοματ -ώματ, f. *λασματ*, 1. aor. *λασάμην*, v. mid. *To heal, cure*.

λα-τρός, *τροῦ*, m. [λα-οματ, “to heal”] (“A healer”; hence) *A physician*.

1. θε, imperat. of *είδον*.  
2. θε, adv. [strictly 2. pers. sing. imperat. of *είδον*; see εἴδω] *See! look! lo! behold!*

λε-ά, *λα*, f. [εἴδω, “to see,” in mid. “to appear,” through root λε] (“An appearing”; hence) *Appearance, aspect*.

λεάν, inf. of *είδον*; see εἴδω.

λίος, a, or, adj. (“Pertaining to one’s self”; hence) 1. *Private*.—Adverbial expression: κατ’ λίαν, *Privately*.

*by one's self, etc.—2. Own, one's, etc., own.*

**ἰδού**, adv. [strictly 2. pers. sing. imperat. of *εἰδόμην*, 2. aor. mid.; see *εἴδω*] *See! look! lo! behold!*

**ἰδε**, subj. of *εἴδον*.

**ἰδέων, οὐσα, ὁν**, P. of *εἴδον*.

**\*ἰεραπλας, ον**, m. (the name has been variously explained, but prob. means "Jehovah is exalted") *Jeremias* or *Jeremiah*, one of the four greater prophets, and "the son of Hilkiah, of the priests that were in Anathoth, in the land of Benjamin," Jer. i. 1. At verse 6 of the first chapter of his prophecies he speaks of himself as "a child." It is not clear, however, whether he uses the term as a designation of his age, or as expressive of the sense he entertained of his own weakness and natural want of power to execute the office of a prophet. It may be inferred from what is known of his after life, that he was born about B.C. 605—610.

**ἱερ-εύς, ἡως, ον**, m. [*ἱερ-ός*, "offerings, sacrifices"] ("He who attends to, or makes, *ἱερός*;" hence) *A priest*.—The Jewish priests were the descendants of Levi, the third son of the patriarch Jacob, through Aaron. To them belonged the offices of the priest-

hood, in contradistinction to those performed by the Levites.

**\*ἱεριχός**, f. indecl. (prob. "Place of fragrance" ; or "Odiferous or Balmy place")

*Jericho*; a city of the Holy Land, in the possession of the tribe of Benjamin. It lay about  $7\frac{1}{2}$  miles from the western bank of the Jordan, and about 19 from Jerusalem; between which city and itself the intervening country is described as a rocky desert.

**ἱερ-όν, ον**, n. [neut. of *ἱερός*, "sacred," used as a subst.] ("A sacred thing or place"; hence) *A temple*;—esp. the temple at Jerusalem.

**\*ἱεροσόλυμα, ον**, n. plur. *Jerusalem*; see *ἱερουσάλημ*.

**\*ἱερουσάλημ**, f. indecl. ("Possession, or Inheritance, of Peace") *Jerusalem*; the chief city of the Holy Land.

**\*ιερωάλ**, m. indecl. (prps. "Gift") *Jesse*; the father of king David, and an ancestor of Joseph the husband of the Virgin Mary; i. 5.

**\*ἱερονίας, ον**, m. indecl. ("Jehovah establishes") *Jehonias* (altered fr. Hebr. *Jehoiachin*), acc. to St. Matthew son of Josias, king of Judah about B.C. 600, and an ancestor of Joseph the husband of the Virgin Mary; i. 11.

**\*ἱησοῦς, ον**, m. ("The Lord

He delivers";—or "Whose help is Jehovah") Jesus Christ, the incarnate son of God, the Saviour of mankind.

ἰκ-ἄνθετος, ἄνθη, ἄνθετος, adj. [usually referred to *ἰκ-*, root of *ἰκ-άντην*, *ἰκ-νέομαι*, "to come"]

("Coming" to one; hence, "becoming, fitting"; hence)

1. Of persons: With Inf. or *ἴτη* with Subj.: *Worthy to do, etc.*—2. *Considerable, large, great*, whether in number or amount.

ἰκεως, *ων* (Attic form of *ἰκεως*, *ον*), adj. *Gracious, propitious*;—at xvi. 22 *ἰκεώς σοι* is an elliptical expression for *δόθεις ἔστειλεν σοι*, "God be gracious to thee"; and is equivalent to "May God avert this from thee."

ἰμάτ-ιον, *ιον*, n. dim., only in form [obsol. *ἴμα* (= *είμα*). *ἰμάτ-ος*, "that which one puts on"; hence, "a cloak," etc.]

1. *A cloak, mantle, outer garment*.—2. Plur.: *Clothes or garments in general*.

ἰμάτισμένος, *η, ον*, P. perf. pass. of a verb *ἰματίζω*, "to clothe" (perhaps found only in Gr. Test. and in the foregoing form) *Clothed, wearing clothes*.

ἰματισμός, *μόν*, m. [for *ἰματιδ-μός*; fr. *ἰματίω* (= *ἰματίδ-σω*, "to clothe"; see *ἰματισμένος*)] ("That which clothes"; hence) *Clothing, clothes, raiment, apparel*.

*ἴτη*, conj. with Subj. *That, in order that* :—*ἴτη μή*, *that not, lest* :—*ἴτη τι*, or, as one word, *ἴτατι* (*sc. γένηται*), (*that what may happen, i. e.*) *to what end or purpose, why, wherefore*.

*ἴτατι*; see *ἴτη*.

\**ἴορδανης, ον, μ.* ("Descending = the rushing current") *Jordan*; the chief, and only large, river of Palestine, full of rapids, which flows from Antilibanus, and is lost in the Dead Sea.

*Ἰουδαία, ας, Ἰουδαῖος, ων*; see *Ἰουδαίος*.

*Ἰουδαῖος, αία, αῖον, adj.* [*Ἰουδα-ας*, "Judah," the son of Jacob; hence, "the land of Judah; Judaea"] *Of, or belonging to, Judah or Judaea*.

—As Subst.: a. *Ἰουδαῖος, ων, μ.* *A man of Judah or Judaea; a Jew*;—in St. Matthew, only plur.: *The Jews*.—b. *Ἰουδαία, ας, f. Judah or Judaea*.

\**ἴονθας, α, μ.* ("Celebrated or Praised") 1. *Judah*: a. The third son of the patriarch Jacob, and an ancestor of Joseph, the husband of the Virgin Mary; i. 2, 3.—b. The land of the tribe of Judah; ii. 6.—2. *Judas*: a. Iscariot; xxvii. 3, etc.; see *Ἰσκαριώτης*.—b. The brother of Jesus; xiii. 55.

\**ἴσαάκ, μ. indecl.* ("Sporting") *Isaac*; the son of Abraham.

**Ισθ.** pres. imperat. of εἰμί.

\*Ισ-καριέτ-ης, ου, m. *Is-criot*; i.e. "man of Kerioth," a town of Judah.

**Ισος**, η, ον, adj. With Dat.: *Equal to, on a par with*; **xx. 12.**

\*Ισραήλ, m. indecl. ("God-wrestling or God's Prince") (*Israel*, the name given to Jacob, the son of Isaac, after wrestling with the Angel at the river Jabbok—now El-Zerka—and refusing to let him go till he had received a blessing from him; hence) *The descendants of Israel; Israel, the Israelites.*

**Ι-στη-μι**, f. *στήσω*, p. ἑ-στηκα, 1. aor. *ἑστησα*, 2. aor. *ἑστην*, v. a. and n.: 1. Act.: Pres., imperf., 1. fut., 1. aor.: *To make to stand; to set, place, etc.*—2. Neut.: Perf., pluperf. (as pres. and imperf. in force), 2. aor.: *To stand.*—

3. Pass.: (**Ι-στάμαι**, p. *ἱστρ-μαι*), 1. aor. *ἐστάθην*, 1. f. *σταθήσομαι*, *To be set or placed; to stand; cf. no. 2 [akin to Sans. root **STH**ā, "to stand"; cf. Lat. **sto** (= **sta-o**)].*

**Ισχū-ρός**, ρό, ρόν, adj. [*Ισχύς, Ισχύ-ος*, "strength"] ("Pertaining to *Ισχύς*"; hence) *Strong.*—As Subst.: **Ισχύρος**, ου, m. *A strong man.* **Ισχύρ-** Comp.: **Ισχύρ-ότερος**; (Sup.: **Ισχύρ-ότατος**).

**Ισχυρότερος**, α, ον; see *Ισχύρος*.

**Ι-σχ-ύς, ύος**, f. [for *Ι-σχ-ύς*; fr. *Ιs*, *Ιs-ός*, "force, power"; *σχ*, a root of *Ιχν*, "to have"] ("The thing having *Ιs*"; hence) *Strength, might, whether of body or mind.*

**Ισχύ-ω**, (f. *Ισχύσω*), p. *Ισχύκα*, 1. aor. *Ισχύσα*, v. n. [*Ισχύς, Ισχύ-ος*, "strength"] ("To have *Ισχύς*"; hence) 1. *To be strong in body or health.*

—2. With Inf.: *To have power, or be able, to do, etc.*—3. Folld. by *εἰλ* and Acc.: *To avail, or be profitable, for.*

**Ισχύων**, ουσα, ον, P. pres. of *Ισχύω* :—*οι ισχύορρες, they who are strong in health; the healthy, the whole.*

**Ιχθύ-δ-ιον**, *ιον*, n. dim. [*Ιχθύς, Ιχθύ-ος*, "a fish"; with δ-epenthetic] *A little, or small, fish.*

**Ιχθύς**, ύος, m. *A fish.*

\***Ιωάθαμ**, m. indecl. ("Jehovah is perfect") *Joatham*, or *Jotham*, a son of Ozias (Uzziah), king of Judah, who ascended the throne about B.C. 759; see 2 Kings xv. 5 *sqq.* He was an ancestor of Joseph, the husband of the Virgin Mary; i. 9.

\***Ιωακείμ**, m. indecl. ("Jehovah establishes") *Joakim* (*Jehoiakim*), son of Josias (Josiah), king of Judah, who ascended the throne about B.C.

600; see 2 Kings xxiv. 6 *sqq.*—N.B. 'Ιωάκειμ is omitted in St. Matthew's genealogy of the Saviour, at i. 11.

\*Ιωάννης, οὐ, m. (“Whom Jehovah bestows,” or “Jehovah is gracious”) *John*: 1. The Baptist; the son of Zacharias, the priest, and of Elizabeth.—2. The son of Zebedee, and one of the twelve Apostles.

\*Ιωνᾶς, ἄ, m. (“Dove”) *Jonas* or *Jonah*, the son of Amitai; a prophet who lived about B.C. 862. When ordered by God “to cry against Nineveh” for its wickedness, he attempted to evade his mission and to flee from the presence of the Lord by taking ship at Joppa for Tarshish. A great storm having arisen, he confessed himself to be the cause of it, and bade the sailors throw him into the sea. When they had done so, he was swallowed by a whale, and after three days was vomited by the fish on dry land. To this Christ refers at xii. 39 *sqq.*; xvi. 4. For the subsequent history of Jonah see the book of this prophet.

\*Ιωράμ, m. indecl. (“Jehovah is high”) *Joram*, son of Josaphat (or Jehoshaphat, 2 Chron. xxi. 1 *sqq.*), king of Judah, who ascended the throne about B.C. 891; see 2 Kings viii. 16. He was an

ancestor of Joseph, the husband of the Virgin Mary; i. 8.

\*Ιωσαφάτ, m. indecl. (“Jehovah is judge”) *Josaphat* (Jehoshaphat), son of Asa, king of Judah, who ascended the throne about B.C. 914; see 1 Kings xxiii. 41; 2 Chron. xvii. 1 *sqq.* He was an ancestor of Joseph, the husband of the Virgin Mary; i. 8.

\*Ιωσής, ἥ, m. *Joses*; the son of Mary, and brother of Jesus.

\*Ιωσήφ, m. indecl. [(prob.) “He—i. e. God—gives increase”] *Joseph*: 1. The son of Jacob, and husband of the Virgin Mary; i. 16.—2. A rich man of Arimathaea, who begged of Pilate the body of Jesus, “and laid it in his own new tomb”; xxvii. 57, *etc.*

\*Ιωσατ, οὐ, m. (“Jehovah heals”) *Josias* (or Josiah), son of Amon, king of Judah, who ascended the throne about B.C. 642; see 2 Kings xxii., xxiii.; 2 Chron. xxxiv., xxxv. He was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

Ιῶτα, n. indecl. *Iota* (the name of the ninth letter of the Greek alphabet, which from its small size came to be used of anything very small; *e. g.* a *jot* [akin to Hebrew letter *yod* (= “a hand”), which was little more than a mere point

in comparison of the rest of the alphabet].

κάγε for καὶ ἔγώ. *And I; I too or also; see ἔγώ.*

καθ-ά, adv. [καθ' (see κατά), “according to”; ἄ, neut. acc. plur. of ὅς, “who, which”] (“According to which things”; hence) *According as, just as.*

καθάρ-ίω, f. (καθάρισσω and) καθάριώ, 1. aor. ἐκαθάρισσα, v. a. [καθάρ-ός, “clean,” whether physically or morally] (“To make καθαρός”; hence) 1. Of persons: *To make clean, to cleanse.*—2. Of things: *To clear out, cleanse, purge away.*—Pass.: καθάρ-ίσσωμαι, p. κεκαθάρισμαι, 1. aor. ἐκάθάρισθην.

καθ-άρος, ἄρα, ἄρον, adj. *Pure* [akin to Sans. root *çUDH*, “to become pure, to be purified”].

καθέδ-ρα, πας, f. [καθέδομαι (=καθέδ-σομαι), “to sit down”] (“A sitting down”; hence) *A seat, as that on which the act of sitting down takes place.*

καθ-έσσωμαι, (f. καθ-έδομαι), v. mid. [καθ' (see κατά), “down”; ἔσσωμαι, “to sit”] *To sit down.*

καθ-εύδω, imperf. ἐ-καθ-εύδον, (f. καθ-εύδησω, p. κεκαθ-εύδηκα, 1. aor. ἐ-καθ-εύδησα), v. n. [καθ' (see κατά), “down”; εύδω, “to sleep”] *To sleep; to one's sleep or rest.*

καθηγη-τής, τοῦ, m. [fr. καθηγε-τής; fr. καθηγέ-ομαι “to lead the way, to guide”] (“A guide”; hence) *A teacher, instructor;*—at xxviii. 8, 10 the word “Master” in the English Version means “teacher,” etc.

καθ-ημαι, imperf. ἐ-καθ-ημην, imperat. καθ-ον (contr. fr. καθ-ησο), inf. καθ-ησθαι, part. καθ-ημένος, v. mid. [καθ' (see κατά), “down”; ημαι, “to sit”] *To sit down, to be seated, to sit.*

καθ-ίω, f. καθ-ίσω, p. κεκαθ-ίκα, 1. aor. ἐ-καθ-ίσα, v. n. [καθ' (see κατά), “down”; ίω, (neut.) “to sit”] 1. *To sit down, to be seated, to sit.*—2. Mid.: (καθ-ίσσωμαι), f. καθ-ίσσωμαι (καθ-ίσθαι and καθ-ίζσσωμαι, 1. aor. ἐ-καθ-ισάμην), *To sit down, sit, be seated.*

καθ-ίστημαι, f. κατα-στήσω, (p. καθ-έστηκα), 1. aor. κατα-στησα, v. a. and n. [καθ' (see κατά), “down”; ίστημαι, “to cause to stand; to stand”] 1. Act.: In pres., imperf., 1. fut., and 1. nor.: (“To cause to stand down”; hence, “to set in order”; hence) *To appoint, place, set, etc., to or in some office of trust or dignity.*—2. Neut.: In perf., pluperf., and 2. aor.: *To set one's self down, settle, be set.*—N.B. In St. Matthew's Gospel only as verb act.

καθούς; see καθημαι.

καθ-ώς, adv. [καθ' (see καρδ), "according to"; ὡς, "as"]

*According as, just as.*

καλ, conj. and adv.: 1. Conj.:

*And:—καλ . . . καλ, both . . .*

*and.—2. Adv.: a. Even.—*

*b. Also, too.—c. For, for of*

*a truth.*

**Καλόφας**, a. m. *Caiphas*, appointed High Priest of the Jews by Valerius Gratus, the procurator of Judea, in the room of Simon who was deposed. Subsequently he was, himself, deprived of his office by Vitellius, the Governor of Judea, who elevated Jonathan, son of Ananus, to the High-priesthood.

κανός, ἡ, ὁν, adj. *New*, in the fullest meaning of the word.

κανός, ὁν, m.: 1. *An appointed time or season.*—2. *A particular time or season of the year for productions of the earth, etc.*—3. *Time of this world = life, the world.*

**Καῖσαρ**, ἄρος, m. [Greek form of Lat. *Cæsar*] *Cæsar*; a cognomen in the Julian family at Rome, esp. of Caius Julius, the first Roman emperor, who was assassinated by Brutus and Cassius, B.C. 44. After him all the Roman emperors bore the name of *Cæsar*, with the title of *Augustus*, till the time of *Adrian*, A.D. 117—138, when

Augustus came to denote the reigning emperor, *Cæsar* the heir to the throne. In St. Matthew's Gospel *Καῖσαρ*, when used without a qualifying word, denotes *Tiberius*;—at xxii. 21 supply ἡ εἰκὼν before *Καῖσαρος* [akin to Sans. *keṣa*, "hair"; and so, "Hairy One," as born with much hair on the body].

**Καῖσαρ-εῖα**, εἰας, f. [Καῖσαρ, "Cæsar"] ("A thing—here, city—pertaining to Cæsar"; i. e. "Cæsar's city") *Cæsarea*; a city in the north of Palestine, originally called *Paneas* (whence the modern name *Baniás*) from its being situated at the foot of Mount *Panius*, a branch of *Lebanon*. The old city was rebuilt by *Philip the Tetrarch*, who gave it the name of *Cæsarea* in honour of the Roman emperor *Augustus Cæsar*, to which he added the term *Philippi*, in order to distinguish it from *Cæsarea*, a maritime city, and the capital of Palestine, built by *Herod the Great*, and named by him after *Augustus Cæsar* also. Subsequently *Herod Agrippa* named it *Neronias* (*Nero-city*) in honour of the Roman emperor *Nero*.

**καίω**, f. *κανσω*, p. *κίκνακα*, v. a.: 1. *To light, kindle.*—2. *To burn*, whether actually or

figuratively.—Pass. : καίσθαι, p. κέκαμαι, (1. aor. ἐκαθόην), 1. fut. καυθίσθαι. κάκεῖ = καὶ ἔκει. κάκεῖνα, κάκείνοις = καὶ ἔκείνα, καὶ ἔκείνοις. κάκ-τα, ἵτα, f. [κάκ-ός, "bad"] ("The quality of the κακός"; hence, "badness"; hence) *Evil, trouble, affliction.* κάκολογ-έω, -ῶ, 1. aor. ἐκακολόγησα, v. a. [κάκολόγος, "evil-speaking"] ("To be κακολόγος about"; hence) *To speak evil of or about; to slander, revile, etc.* κάκός, ἡ, ὁ, adj. *Bad of its kind, evil.* — As Subst.: κάκον, οὐ, n. *A bad thing; an evil, wickedness.* ~~κακός~~ Comp.: ιτεργ. χείρων. κάκ-ός, adv. [κάκ-ός, "bad"] ("After the manner of the κακός"; hence) 1. *Badly;* — for κακῶς πάσχειν see πάσχω, no. 2.—2. *In bad state or condition;* — for κακῶς ἔχειν see ἔχω, no. 2, b. κάλλης, οὐ, m. *A reed.* κάλλσται, 1. aor. inf. of καλέω. κάλλστε, κάλλστον, 2. pers. plur. and sing. 1. aor. imperat. of καλέω. κάλλω -ῶ, f. κάλλσω (and κάλλῶ), p. κέκληκα, 1. aor. ἐκάλεσα, v. n.: 1. *To call, call to one's self, summon, etc.* — 2. a. With double Acc. : *To call one that is denoted by the second Acc.* — b. Pass. with Nom. after verb: *To be called something.* — Pass. : κάλλσμαι -σθαι, p. κέκλημαι, 1. aor. ἐκλήθην, 1. f. κληθήσθαι. κάλ-ός, ἡ, ὁ, adj. ("Beautiful, fair"; hence) 1. *Good, excellent.* — 2. Of the soil: *Good, fertile, productive, etc.* — 3. *Good, pleasant, agreeable, delightful.* — 4. *Good, well, profitable, advantageous, conducive to one's interest, etc.* — 5. *Good for some purpose, useful, serviceable.* — 6. *Right, fit, fitting, proper, meet* [akin to Sans. *chār-ī*, "beautiful"]. κάλλπται, f. κάλλψω, 1. aor. ἐκάλλψα, v. a.: 1. *To cover.* — 2. *To hide, conceal.* — Pass.: κάλλπтмαι, p. κεκάλлпммай, (1. aor. ἐκαλύφθην, 1. fut. καλυφήσθαι). κάλ-ώς, adv. [καλ-ός, "good, right," etc.] ("After the manner of the καλός"; hence) 1. *Well, in the fullest meaning of the term;* — for καλώς ποιεῖν see ποιέω. — 2. *Rightly, in a fitting way, etc.* \*κάμηλος, οὐ, m. and f. ("A bearer" of burdens) *A camel.* κάμīνος, οὐ, m. *An oven, furnace.* καῦ for καὶ ἄν: 1. *And if.* — 2. *Even if, if but.* \*Καναν-ίτης, ἵτον, m.

*Cananites*, i. e. “*the Zealot*” (in a good sense); a cognomen of Simon; see Σιμων, no. 2; and cf. Luke vi. 15, where he is styled Ζηλωτης.

\*Καπερναούμ, f. indecl. (prob. “Village of Nahum, i. e. of consolation”] *Capernaum* (now *Tell-Hûm*=“The ruined heap of camels”); a flourishing city of Galilee, on the shores of the Sea of Galilee or Lake of Gennesareth.

καρδ-ία, īas, f.: 1. *A heart*, both in proper and figurative sense.—2. *Of the earth: The heart*, i. e. in the interior, etc. [akin to Sans. *hrīd*, “heart”; cf. Lat. *cor*, *cord-is*].

καρπ-ός, oū, m. *Fruit, produce*, etc., both in proper and figurative sense [by some referred to ἄρπ, root of ἄρπαζω, “to seize,” etc., with κ as compensation for the aspirate (cf. Lat. *carpo*), and, so, “that which is seized or plucked”; acc. to others akin to Sans. root *CRĀ*, “to ripen”; and, so, “that which is ripened”].

καρποφόρ-ίω-ώ, 1. aor. ἐκαρποφόρησα, v. n. [καρποφόρ-ος, “fruit-bearing”] *To bring forth fruit.*

κάρφ-ος, eos ous, n. [κάρφω, “to dry up”] (“That which is dried up”; hence) *Chaff, a husk of corn, a piece of dry stalk, etc., a mote.*

κατά (before a soft vowel

κατ’), before an aspirated vowel (καθ’), prep. gov. gen. and acc.:

1. With Gen.: a. *Down*.—b. *Down upon*.—c. *Against*.—2. With Acc.: (“*Down*”): a. Locally: *In separate or several places* :—κατά τόπους, *in separate, or divers, places*.—b. *According to, in accordance with*.—c. *Of a dream*: *In*.—d. *Of a particular time, etc.*: *At, on*.—e. *Of portions of time*: *By* :—καθ’ ἡμέρας, *day by day, day after day, daily*.—f. *To form an adverbial expression*: κατ’ ιδίαν, *aside, apart, privately*.

κατά-βαλνω, f. κατά-βήσομαι, p. κατά-βέβηκα, 2. aor. κατ-εβη, v. n. [κατά, “down”; βαλνω, “to go”] *To go, or come, down; to descend.*

κατάβας, ἀσα, dv, P. 2. aor. of καταβαλνω.

κατάβατω for κατάβητω, 3. pers. sing. 2. aor. imperat. of καταβαλνω.

κατάβηθ, 2. pers. sing. 2. aor. imperat. of καταβαλνω.

(κατά-βιβάζω, f. κατά-βιβάσω), v. a. [κατά, “down”; βιβάζω, “to make go”] (“To make go down”; hence) *To cast, or hurl, down*.—Pass.: 1. fut. κατά-βιβασθήσομαι.

κατάβιβασθήσῃ, 2. pers. sing. 1. fut. ind. pass. of καταβιβάζω.

κατά-βολ-ή, ḥs, f. [for κατά-βολ-ή; fr. κατά, “down”;

βάλ-λω, "to throw"] ("A throwing or laying down"; hence) *A foundation*.

κατά-γελάω -γελώ, (f. καταγελάσσομαι and καταγελάσσω, 1. aor. κατ-εγέλασσα), v. n. [κατά, "against"; γελάω, "to laugh"] With Gen.: *To laugh against or at; to laugh to scorn; to mock, ridicule, deride.*

(κατ-άγγυμι and κατ-αγγύω), f. κατ-άξω (and κατ-εάξω), 1. aor. κατ-έάξα, v. n. [κατά, in "augmentative" force; ἄγγυμι, "to break"] *To break thoroughly or to pieces.*

κατά-δίκαζω, (f. κατά-δίκασσω), 1. aor. κατ-εδίκασσα, v. a. [κατά, "against"; δίκαζω, "to give judgment"] ("To give judgment against"; hence, generally) *To condemn.* — Pass.: (κατά-δίκασσομαι, p. κατά-δεδίκασμαι), 1. aor. κατ-εδίκασθην, 1. fut. κατά-δίκασθησομαι.

κατάθεματ-ίω, v. n. [κατάθεμα, κατάθέματ-ος, "a curse"] *To utter curses, to curse.*

κατά-καίω, f. κατά-καύσω, (p. κατά-κέκαυκα), 1. aor. κατ-έκαυσα (and κατ-έκησα), v. a. [κατά, in "strengthening" force; καίω, "to burn"] *To burn up, consume.*

κατάκαυσσω, fut. ind. of κατακαίω.

κατακλυσ-μός, μοῦ, m. [for κατακλυθ-μός; fr. κατακλυσ-

(= κατακλύθ-σω), "to deluge or flood"] *A deluge, flood.*

κατακρίνει, κατακρίνούσιν, 3. pers. sing. and plur. fut. ind. of κατακρίνω.

κατα-κρίνω, f. κατα-κρίνω, 1. aor. κατ-έκρινα, v. a. [κατά, "against"; κρίνω, "to judge"] ("To judge against"; hence) *To condemn.* — Pass.: (κατακρίνομαι), p. κατα-κέκριμαι, 1. aor. κατ-έκριθη.

κατά-κυρίευνω, 1. aor. κατ-εκύριευσα, v. n. [κατά, in "strengthening" force; κυρίευνω, "to be lord of, to rule over"] With Gen.: *To rule mightily, or powerfully, over.*

κατά-λείπω, f. κατά-λείψω, (p. κατά-λέλοιπα), 2. aor. κατ-λείπον, v. a. [κατά, in "strengthening" force; λείπω, "to leave"] 1. *To leave behind.* — 2. *To leave at death.* — 3. *To leave.* — 4. *To quit, depart from, etc.*

κατάλιπών, ούσα, ὄν, P. 2. aor. of καταλείπω.

κατάλυθσομαι, fut. ind. pass. of καταλυω.

κατάλυσαι, 1. aor. inf. of καταλύω.

κατά-λῦω, f. κατά-λύσω, 1. aor. κατ-έλυσα, v. a. [κατά "down"; λύω, "to loosen"] ("To loosen down"; hence) 1. Of the materials embedded in a wall: *To loosen from their place and throw down; to throw to the ground.* — 2. *To*

*break, violates a law, command, etc.*—Pass. : (κάτα-λύομαι, p. κάτι-λέλύμαι), 1. aor. κάτ-ελύθην, 1. f. κάτα-λυθήσομαι.

κάταμάθετε, 2. pers. plur. 2. aor. imperat. of καταμανθάνω.

κάτα-μανθάνω, f. κάτα-μάθησω, p. κάτα-μεμάθηκα, 2. aor. κάτ-εμάθον, v. a. [κατά, in "strengthening" force; μανθάνω, in meaning of "to observe"] *To observe, mark, note, or consider, well.*

κάτα-μαρτύρεω -μαρτύρω, (f. κάταμαρτύρησω), v. a. [κατά, "against"; μαρτύρεω, "to bear witness"] With Acc. of thing and Gen. of person : *To bear witness, or testimony, about something against one; to testify something against one.*

κάτα-μύω, f. κατα-μύσω, 1. aor. (irreg.) ἐκάμμυσα, v. a. [κατά, in "strengthening" force; μύω, "to close, or shut," the eyes] *To close, or shut, the eyes.*

κάτα-νοέω -νοῶ, (f. κάτα-νοήσω), 1. aor. κάτ-ενόησα, v. a. [κατά, in "strengthening" force; νοέω, in force of "to perceive"] 1. *To perceive.*—2. *To mark, observe, consider.*

κάτα-πάτέω -πάτω, (f. κάτα-πατήσω), 1. aor. κάτ-επάτησα, v. a. [κατά, "down"; πατέω, "to tread"] *To tread, or trample, down or under foot.*

—Pass. : κάτα-πάτεομαι -πάτεομαι, 1. nor. κατ-επατήθην.

κάταπέτ-ασμα, ἀσμάτος, n. [κάταπετ-άνυμι, "to spread out over"] ("That which is spread out over" something; hence) *A curtain, veil.* The word is used in St. Matthew of the curtain that separated the Holy Place from the Holy of Holies in the Temple at Jerusalem.

κάτα-πίνω (f. κάτα-πίομαι and κάτα-πίοῦμαι), v. a. [κατά, "down"; πίνω, "to drink"] ("To drink down"; hence) *To swallow, or gulp, down in drinking.*

κάτα-ποντίζω, v. a. [κατά, "down"; ποντίζω, "to plunge into the sea"] ("To plunge down into the sea"; hence) Of persons : 1. *To drown in the sea.*—2. Pass. : *To be drowned, or to sink, in the sea.*—Pass. : κάτα-ποντίζομαι, 1. aor. κάτ-εποντίσθην;—at xviii. 6 the Subject of κάταποντισθῆ is αὐτὸς to be supplied, and not the preceding μύλος δύοικός.

κάταποντισθῆ, 3. pers. sing. 1. nor. subj. pass. of καταποντίζω.

κάτ-ἀράομαι -ἀρώματ, (f. κάτ-ἀράσομαι), 1. aor. κατ-ηράσαμην, v. mid. [κατ-ά, in "strengthening" force; ἀράομαι, in force of "to curse"] 1. *To curse an object, to utter imprecations upon or against.*

—3. Pass.: κάτ-ἄραομαι ὄμαι, p. κάτ-ηράμαι, (1. aor. κάτ-ηράθνη), *To be accursed.*

κάτ-ἀρτίζω, f. κάτ-ἀρτίσω, 1. aor. κάτ-ηρτίσα, v. a. [κατ-ά, in "augmentative" force; ἀρτίζω, "to prepare"] ("To prepare thoroughly"; hence, with reference to injury done) 1. Of nets: *To repair, mend.*—2. *To set up, establish, perfect, etc.*;—the Greek representative of the Hebrew verb ut Ps. viii. 3, which means "to set or place"; and hence in a figurative force "to found," i. e. "set in a permanent place."

(κάτα-σκενᾶ̄ω), f. κάτα-σκενᾶσω, 1. aor. κάτ-εσκενᾶσα, [κατά, in "strengthening" force; σκενᾶσω, "to prepare, make ready"] *To prepare or make ready.*

κάτα-σκηνώ -σκηνῶ, f. κάτα-σκηνώσω, 1. aor. κάτ-εσκηνωσα, v. n. [κατά, in "strengthening" force; σκηνῶ, "to pitch a tent"] ("To pitch one's tent, encamp"; hence) Of birds: *To settle, perch, rest, lodge.*

κάτασκηνω-σις, σεωσ, f. [lengthened fr. κάτασκηνο-σις; fr. κατασκηνῶ, "to perch," etc.] ("A perching," etc.; hence, "a perching-place"; hence) *A nest, resting-place; see κατασκηνῶ.*

(κάτα-στρέψω, f. κάτα-

στρέψω), 1. aor. κάτ-έστρεψα, v. a. [κατά, "down"; στρέψω, "to turn"] ("To turn down or downwards"; hence) *To turn upside down; to upset, overthrow.*

κάτασχωμεν, 1. pers. plur. 2. aor. subj. of κατέχω.

κάτα-φίλέω -φίλω, 1. aor. κάτ-εφίλησα, v. a. [κατά, in "augmentative" force; φίλέω, "to love"; hence, as a sign of love, "to kiss"] *To kiss earnestly or fondly.*

κάτα-φρονέω -φρονῶ, f. κάτα-φρονήσω, 1. aor. κάτ-εφρόνησα, v. a. [κατά, "against"; φρονέω, "to think"] ("To think against"; hence) *With Gen.: To despise, scorn, etc.*

κάταφρονήσητε, 2. pers. plur. 1. aor. subj. of καταφρονέω.

(κάτα-χέω, f. κάτα-χεῶ), 1. aor. κάτ-έχεα, v. a. [κατά, "down upon"; χέω, "to pour"] *To pour down upon.*

κάτ-έναντι, adv. [κατ-ά, in "strengthening" force; ἔναντι, "over against"] *With Gen.: Right over against, over against, opposite to, straight before.*

κάτ-εξουσιά̄ω, v. n. [κατ-ά, in "strengthening" force; ἔξουσιά̄ω, "to have authority over"] *With Gen.: To have authority over; to exercise rule, or lordship, over.*

κάτ-εσθίω, (f. κάτ-έδομαι, p.

κάτ-εδήδοκα), v. a. [κατ-ά, in "augmentative" force; *ετθίω*, "to eat"] ("To eat thoroughly or entirely"; hence) *To devour*.

κάτ-έφάγον, 2. aor. without a present, v. a. [κατ-ά, in "augmentative" force; *έφάγον*; see έφάγον] *To eat up entirely, to devour*.

κάτ-έχω, f. καθ-έχω and κατα-σχήσω, p. κατ-έσχηκα, 2. aor. κατ-έσχον, v. a. [κατ-ά, in "strengthening" force; *έχω*, "to have or hold"] ("To hold fast"; hence) *To take possession of, seize upon, etc.*

κάτηγορ-έω -ώ, f. κάτηγορίσω, 1. aor. κάτηγόρησα, v. n. [κατήγορ-ος, "an accuser"] 1. With Gen. of person: *To be an accuser of; to accuse*.—2. Pass.: Folld. by ὥνδο and Gen.: *To be accused by*; xxvii.12.—Pass.: κατηγορέομαι -οῦμαι, (p. κάτηγόρημαι, 1. aor. κάτηγορθην).

κάτηρράμένος, η, ον, P. perf. pass. of καταρόμαι.

κάτ-ισχῦω, f. κατ-ισχῦσω, v. n. [κατ-ά, "against"; *ισχῦω*, "to be mighty, to prevail"] With Gen.: *To prevail against, overpower, etc.*

κάτ-οικέω -οικώ, 1. aor. κατ-φκησα, v. n. [κατ-ά, in "strengthening" force; *οικέω*, "to dwell"] 1. *To dwell, have a habitation; to live in a place*;—at xii. 45 κατοικεῖ

(sing.) *has for its Subject a nom. plur., viz. αἰτά (= πνεύματα), which is to be supplied with εἰσελθόντα.*—2. With *els* and Acc.: *To go into a place and dwell there.*

κάτ-ώ, adv. [κατ-ά, "down"]

1. Of place: *Downwards, down*.—2. In time: Comp.: κατωτέρω, *Under, i. e. of an earlier age*; ii. 16.

κατωτέρω; see κάτω.

(καυμάτ-ίω, f. καυματίσω), 1. aor. *ἐκαυμάτισα*, v. a. [καύμα, καύματος, "burning heat"] ("To affect with burning heat"; hence) *To scorch up, wither*.—Pass.: 1. aor. *ἐκαυμάτισθην*.

καύσ-ών, ωνος, m. [καῦσ-ις, "a burning"] ("That which has καῦσις"; hence) *Burning heat*.

κείμαι, f. κείσομαι, v. mid.: 1. *To lie, or be laid, anywhere*.—2. Of a city, etc., as Subject: *To be placed, built, or situate* [akin to Sans. root *çri*, "to lie, lie down"].

κεκάλυψμένος, η, ον, P. perf. pass. of καλύπτω.

κεκλημένος, η, ον, P. perf. pass. of καλέω.

κεκοντάμένος, η, ον, P. perf. pass. of κονιάω.

κεκρυμμένος, η, ον, P. perf. pass. of κρύπτω.

κελ-εύω, f. κελεύσω, p. κεκλέυκα, 1. aor. *ἐκλέυσα*, v. a. ("To urge on, impel");

hence) *Tu bid, order, command* ;—at xv. 35 folld. by Dat. [akin to Sans. root **KAL**, “to impel”].

**κερ-αλα**, *alas*, f. (“A horn”; hence, as projecting like a horn) *A point at the top of a (Hebrew) letter, a projection, mark, etc.* [akin to **κερ-ας**, which is prob. akin to Sans. **cringa**, “a horn”].

**κεραμ-εύς**, *eos*, m. [κέραμος, “potter’s earth”; hence, “pottery”] (“Pottery-man”; i. e.) *A potter.*

**κερδ-αίνε**, f. **κερδάνω** and **κερδίσω**, p. **κεκέρδαγκα**, 1. aor. **ἐκέρδησα**, v. a. [κέρδος, “gain”] 1. *To have, or obtain, as gain; to gain.*—2. *To gain, or win over, a person to one’s self*; xviii. 15.

**κεφαλ-ή**, *ής*, f. : 1. *Of the body: A head.*—2. *Of things: A chief, or principal, thing of its kind:—κεφαλή γωνίας, the chief thing, (i. e. the head-stone, or principal stone) of the corner; xxii. 42 [akin to Sans. **kapál-as**, “head”].*

**κῆγνος**, *ou*, m. [Gr. form of Lat. **census**, “the assessing, or assessment,” of the Roman people in order to decide the amount they were to pay, respectively, to the state for their taxes; hence] In Gr. Test.: *Tribute-money, poll-tax*, which was paid yearly. This, as we learn from xxii.

19, was a *denarius*, about 8½d. English, but translated in our English Version “a penny.”

**κηρυγ-μα**, *μάτος*, n. [κηρύσσω (= κηρύγ-σω), “to proclaim, as a herald”; hence, “to preach”] *A preaching.*

**κηρύσσω**, (f. **κηρύξω**, p. **κεκηρύχα**), 1. aor. **ἐκήρυξα**, v. a. and n. : 1. *To proclaim, or announce, as a herald does.*—2. *To proclaim publicly, to preach.*

**κῆτος**, *eos ous*, n. (“Any sea-monster or huge fish”; hence) In the English Version: *A whale.*—N.B. The Hebrew for **κῆτος** at Jonah ii. 1 consists of two words, which mean literally “vast (or huge) fish”].

**κίβωτός**, *ou*, m. (“A wooden chest or box”; hence) *An ark.*

**κιν-έω** -νω, f. **κινήσω**, 1. aor. **ἐκινησα**, v. a. [κιν-ω, “to go”] (“To make to go”; hence) 1. *To move, remove, a thing from a place.*—2. *Of the head as Object: To shake, toss, wag.*

**κλά-δος**, *δον*, m. [κλά-ω, “to break”] 1. *A young branch, or shoot, of a tree; such as is broken off for grafting.*—2. *A shoot, or branch, generally.*

**κλαίω**, f. **κλαύσω** and **κλαύσομαι**, 1. aor. **ἐκλαυσα**, v. n. and a. : 1. Neut. : *To weep, lament, bewail.*—2. Act. : *To weep for, lament, bewail.*

κλάσμα, σμάτος, n. [κλάσ-ω, "to break"] ("That which has been, or is, broken"; hence) Of food: *A fragment, broken piece.*

κλαυθμός, μοῦ, m. [κλαυ-, a root of κλαίω, "to weep," etc.] *A weeping, wailing, etc.*

κλάω κλώ, f. κλάσω, 1. aor. ἔκλασε, v. a. *To break;*—at xxvi. 26 supply αὐτόν (i. e. τὸν ἄρτον) after ἔκλασε; cf., also, xv. 38 [akin to Sans. root ḡṛī, "to break"].

1. κλεί-σ, δός, f. [κλεί-ω, "to shut, close"] ("The closing, or shutting, thing"; hence) *A key*, as that which causes a door to be kept close or shut.

2. κλείς, contr. fr. κλείδας, acc. plur. of 1. κλείς; xvi. 19.

κλείω, (f. κλείσω, p. κέκλεικα), 1. aor. ἔκλεισα, v. a. *To shut*, whether actually or figuratively.—Pass.: (κλείματ, p. κέκλειμα; and) κέκλεισμα, 1. aor. ἔκλεισθη, (1. fut. κλεισθήσομαι).

κλέπτης, τού, m. [κλέπτ-τω, "to steal"] ("One who steals"; hence) *A thief.*

κλέπτ-τω, f. κλέψω, (p. κέκλοφα), 1. aor. ἔκλεψα, v. a. and n. [root κλεπτ] *To steal.*

κληθήσομαι, fut. ind. pass. of καλέω.

κληθῆτε, 2. pers. plur. 1. aor. subj. pass. of καλέω.

κληρονομέω -ῶ, f. κληρονομήσω, 1. aor. ἔκληρονόμησα,

v. a. [κληρονόμος-ος, "an heir"] ("To be a κληρονόμος of"; hence) *To inherit, to obtain something as an inheritance.*

κληρονομήσατε, 2. pers. plur. 1. aor. imperat. of κληρονομέω.

κληρονομ-ία, ἴας, f. [κληρονομ-έω, "to inherit"] ("An inheriting"; hence) *An inheritance.*

κληρονόμος-ος, ου, m. [for κληρονόμημος; fr. κληρός, "an allotment"; hence, "an estate"; νέμω ("to distribute"), in mid. in force of "to distribute amongst themselves," etc., for the purpose of having as their own; hence, "to hold, possess," etc.] ("One possessing the estate" of a deceased person; hence) *An heir.*

κλῆρος, ροῦ, m. ("That which is broken"; hence) *A lot*, as formed by a fragment of pottery, a broken twig, etc. [akin to Sans. root ḡṛī, in pass. "to be broken"; cf. κλάω].

κλητός, τή, τόν, adj. [καλέω, "to call," through a root κλη] *Called*;—in St. Matthew's Gospel used of those who are "called" of God.

κλίν-η, ης, f. [κλίν-ω, "to recline; to lie"] ("The reclining thing"; i. e. "that on which one reclines or lies"; hence) *A couch; a bed*, including the frame of it.

κλῖ-νω, (f. κλῖνω), p. κλί-κα, 1. aor. ἔκλινα, v. a.: 1. *To bend, incline, bow.*—2. *To lay down, lay, recline* [akin to Sans. root چRI, “to lean”].

κλοπ-ή, ḡs, f. [for κλεπ-ή; fr. κλεψ, root of κλέπ-τω, “to steal”] *A stealing, theft.*

κοδράντ-ης, ov, m. [Gr. form of Lat. *quadrans, quadrans-tis*, “the fourth part” of anything; hence, “the fourth part of the Roman copper coin the *as*,” originally worth much about the same as the Roman silver coin the *denarius*, i. e. 8½d. English; hence, as δηνάριον is translated “a penny” in the English Version, so κοδράντης, the fourth part of the *as*, is translated] *A farthing*, though, as above shown, equal to something more than 2d. English.

κοιλ-ία, ias, f. [κοιλ-ος, “hollow”] (“The condition or quality of the κοιλος”; hence, “hollowness”; hence) 1. *The hollow of the belly, the belly.*—2. *The womb.*

(κοι-μάω -μῶ, f. κοιμήσω, v. a.: 1. Act.: “To put, or lull, to sleep”).—2. Pass.: κοιμάομαι -μῶμαι, p. κεκοιμημαι, 1. aor. ἐκοιμήθη, 1. fut. κοιμηθήσομαι: a. *To be put to sleep.*—b. *To fall asleep, to sleep;*—at xxvii. 52 used of the departed saints [akin to Sans.

root چI, “to lie down”; whence also κεῖμαι].

κοινός -ῶ, (f. κοινώσω), 1. aor. ἐκοινώσα, v. a. [κοιν-ός, “common”: hence “defiled”] (“To make, or render, κοινός”; hence) *To defile, pollute, render morally unclean.*

κοινω-νός, νοῦ, m. [lengthened fr. κοινό-ός; fr. κοινό-ω, “to make common” with another; hence, “to share”] (“A sharer”; hence) *A partner, comrade, companion, etc.*

κόκκ-ίνος, ἵνη, ἵνον, adj. [κόκκ-ος, “the scarlet oak”] (“Of, or belonging to, κόκκος”; hence) *Scarlet.*

κόκκος, ov, m. *A grain of a herb, etc.*—N.B. This word is distinct from that from which κόκκινος is formed.

κολλάφ-ίζω, 1. aor. ἐκολλάφ-ίσα, v. a. [κολλάφ-ος, “a buffet or cuff”] (“To give a κολλάφ-ος to” one; hence) *To buffet, cuff, etc.*

κολλύβ-ιστής, ιστοῦ, m. [κόλλυβ-ος, “the rate of exchange”] (“One who makes, or fixes, the rate of exchange”; hence) *A money-changer.*

(κομῆω, f. κομῆσω and κομῆω, p. κεκόμηκα), 1. aor. ἐκομῆσα, v. a.: 1. *To carry, bring, etc.*—2. Mid.: κομῆ-ομαι, f. κομῆσομαι and κομῆ-ούμαι, 1. aor. ἐκομῆσάμην, *To get, or receive, back for one's*

*self*, etc.; *to recover a sum of money, etc.*

κονιά-ώ, p. pass. κεκονιάμαι, v. a. [κονι-α, "plaster, stucco"] *To plaster; or stucco, over.*

κονι-ορ-τός, τοῦ, m. [κόνι-ις, "dust"; (i) connecting vowel; ορ-νῦμι, "to raise, stir up," etc.] ("Dust raised or stirred up"; hence) *Dust which has settled on, or adhered to, a person while walking.*

(κοπ-έω, f. κοπάσω, p. κεκόπακα), 1. aor. ἐκόπαστα, v. n. [κόπ-ος, "toil and trouble"; hence, "weariness"] ("To suffer κόπος"; hence, "to grow tired or weary"; hence) *Of the wind: To spend its force; to lull, abate, cease.*

κοπ-ιάω -ώ, f. κοπιάσω, p. κεκοπιάκα, 1. aor. ἐκοπιάστα, v. n. [κόπ-ος, "toil"] ("To be in a state of κόπος"; hence) *To toil, labour, etc.;—at vi. 28 κοπιά (sing.) has for its Subject the neut. nom. plur. κρινα.*

κόπ-ος, ου, m. [κόπ-τω, "to beat"] ("A beating"; hence, "suffering"; hence) *Toil and trouble.*

(κόπ-τω), imperf. ἐκοπτον, (f. κόψω, p. κέκοφα), v. a. [root κοπ] ("To beat, strike"; hence, with accessory notion of removal, etc.) 1. *To cut down or off.*—2. Mid.: κόπ-

τομαί, f. κόψομαι, 1. aor. ἐκόψαμην, *To beat, or strike, one's self, etc.; to beat, or strike, one's head, or breast, through grief.*

κορ-άστον, ἄστον, n. dim. [κόρη-η, "a maiden"] *A little, or young, maiden; a damsel.*

\*κορβανᾶς, οῦ, m.: 1. *A gift, or offering, for the service of God.*—2. *The treasury of the temple at Jerusalem;* xxvii. 6.

κοσμ-έω -ώ, f. κοσμήσω, p. κεκόσμηκα, 1. aor. ἐκόσμηστα, v. a. [κόσμο-ος, "an ornament"] ("To provide with κόσμος"; hence) *To ornament, adorn, deck.*—Pass.: κοσμόμαται -οῦμαται, p. κεκόσμημαι, 1. aor. ἐκοσμήθην, 1. fut. κοσμηθήσομαι.

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, etc.) *The world, the universe.*

κουστωδία, λας, f. [Gr. form of Latin custōdīa] *A guard of soldiers.*

κόφινος, ου, m. *A basket.*

κράξω, f. κεκράξομαι and κράξω, p. κέκραγα, 1. aor. ἐκράξα, v. n. *To cry out, call out aloud* [prob. akin to Sans. root क्रुष, "to cry out"].

κράνον, ου, n. *A skull* [akin to κάρα, and Sans. चिराः, "a head"].

κράσπεδον, ου, n. *The hem or border of a garment.*

κράτ-έω -ώ, f. κράτησω, p.

κεκράτησα, 1. aor. ἐκράτησα, v. a. [κράτ-ος, "power"] ("To get into one's power"; hence) With Acc. or Gen.: *To take, or lay, hold of.*

κραυγ-ῆσαι, f. κραυγάσσαι, 1. aor. ἐκραύγασσα, v. n. [κραυγ-ή, "a crying out"] *To cry out.*

κραυγ-ή, ἡ, f. [strengthened fr. κραυγ-ή, fr. κράζω (= κράγ-σω), "to cry out," through root κραυ] *A crying out; a shouting, shout, etc.*

κρεμ-άννυμι (κρεμαννύω, f. κρεμάσσω), 1. aor. ἐκρέμασσα, v. a. *To hang, hang up, suspend;*—at xxii. 40 in figurative force.—Pass.: [κρεμ-άννυμαι, perhaps only in shortened form] κρέμαμαι, 1. aor. ἐκρεμάσθην [prob. akin to Sans. root KRAM, "to go to"; and so in causative force, and with accessory notion of fixity, "to cause to go to a place, and to be there"].

κρεμασθῆ, 3. pers. sing. 1. aor. subj. pass. of κρεμάννυμι.

κρημν-ός, οῦ, m. [κρημν-δω (= κρεμάννυμι), "to suspend"] ("That which is suspended"; hence, "an overhanging cliff or crag," as if suspended in the air"; hence) *A steep place; a cliff, etc.*

κρι-μα, μάτος, n. [κρι, root of κρίνω, "to judge"; also, "to condemn"] ("That which judges; that which condemns";

hence) 1. *Judgment.*—2. *Condemnation.*

κρίνων, ον, n. *A lily.*

κρι-τικός, f. κρίτικη, p. κέκρικα, 1. aor. ἐκρίνα, v. n. and a. ("To separate"; hence, "to pick out, choose"; hence) 1. Neut.: a. *To decide, determine.*—b. *To form a judgment or opinion.*—2. Act.: a. *To judge, bring to trial, try, etc.*—b. *To adjudge to punishment, to pass judgment or sentence upon, to condemn.*—Pass.: κρί-νομαι, p. κέκριμαι, 1. aor. ἐκρίθην, 1. fut. κριθήσομαι [akin to Sans. root KR̥I, "to pour out"].

κρι-σις, σεως, f. [κρι, root of κρίνω, "to judge"] ("A judging"; hence) *Judgment, trial;*—at x. 15, etc., of the last judgment.

κρι-τής, τοῦ, m. [id.] *A judge.*

κρούω, (f. κρούσω, p. κέκρουκα), 1. aor. ἐκρουσσα, v. a. *To beat, strike, etc.*—κρούειν τὴν θύραν, or simply κρούειν, (to beat the door, i.e.) *to knock at the door on the outside for the purpose of gaining admission into the house.*

κρύβηναι, 2. aor. inf. pass. of κρύπτω.

κρυπτ-ός, ἡ, ὁν, adj. [κρύπτ-ω, "to hide"] *Hidden, concealed, secret.*—Adverbial

expression: *εν τῷ κρυπτῷ*, *In the secret, secretly.*

(κρύπτω, f. κρύψω, p. κέ-  
κρύφα), 1. aor. ἐκρύψα, v. a.  
*To hide, conceal.* — Pass. :  
(κρύπτομαι), p. κέκρυμαι, (1.  
aor. ἐκρύψθην, 1. f. κρύψθη-  
σομαι), 2. aor. ἐκρύψην.

κτάομαι -ώμαι, f. κτήσομαι,  
1. aor. ἐκτησάμην, p. pass. in  
mid. force κέκτημαι, v. mid. :  
1. In pres., imperf., fut., and  
1. aor. : *To acquire, get, etc.*

— 2. In perfect tenses: *To have acquired, i. e. to possess* [akin to Sans. root *KSHI*, “to possess”].

κτῆ-μα, μάτος, n. [κτη, a  
root of κτάομαι, “to acquire”]  
 (“That which has been ac-  
quired, or is possessed”;  
hence) Plur. : *Possessions,  
wealth, property.*

κτήσησθε, 2. pers. plur. 1.  
aor. subj. of κτάομαι.

κυλλός, ἡ, ὁν, adj. *Crippled,  
halt, with the legs bent out-  
wards.* — As Subst.: κυλλός,  
οῦ, m. *A lame person, a  
cripple.*

κύ-μα, μάτος, n. (“A swollen  
thing”; hence) *A wave or  
billow* [κύ-ω].

κύμινον, ον, n. *Cumin.*

κύν-άρλον, αρίον, n. dim.  
[κύνω, κυν-ός, “a dog”] *A  
little dog.*

Κυρην-άιος, αία, αῖον, adj.  
[Κυρην-η, “Cyrēnē”; under  
the Romans a province of N.

Africa; also, called, from the  
time of the Ptolemies, Pentā-  
pōlis] *Of, or belonging to,  
Cyrene.* — As Subst.: *Κυρην-  
άιος, ον, m. A man of Cyrene;  
a Cyrenian.*

κύρι-ος, ον, m. [κέρι-ος,  
“possessing supreme power”]  
 (“One possessing supreme  
power”; hence) 1. Of men :  
*A lord, master, etc.* — 2. With  
or without article : *The  
Lord; i. e. Christ.*

κύων, κυνός, m. and f. : 1.  
*A dog.* — 2. *A dog for a pro-  
fane, or unholy, person* [akin  
to Sans. *çvan*, “a dog”; cf.  
Lat. *cānis*.]

κώλυνα, (f. κωλύσω, p. κε-  
κώλυκα), 1. aor. ἐκώλυσα, v. a.  
*To hinder, prevent.* — N.B.  
The *v* is always long before a  
consonant; but is common  
before a vowel.

κωφ-ός, ἡ, ὁν, adj. [usually  
referred to κωπ, root of κόπτω,  
“to cut”; if so, for κωπ-ός]  
 (“Cut, cut off”; hence, as a re-  
sult, “blunted, blunt”; hence)  
1. With reference to speech :  
*Dumb.* — As Subst.: *κωφός, οῦ,  
m. A dumb person*; ix. 33. —  
2. With reference to the hear-  
ing: *Deaf.* — As Subst.: *κωφός,  
οῦ, m. A deaf person*; — Plur.  
*The deaf*, i. e. *deaf persons*;  
xi. 5.

λάθειν, 2. aor. inf. of  
λανθάνω.

**λαθ-ρα**, adv. [λαθ, root of λαυθάρω, "to lie hid"] Secretly, in secret, in a secret or hidden manner.

**λαλ-έω** -ώ, f. λαλήσω, p. λελάληκα, 1. aor. ἐλαλησα, v. n. and n. 1. Neut. : a. To speak, to utter speech.—b. To talk, converse.—2. Act. : a. To speak, utter by speech, utter.—b. To speak of, tell, publish, etc.—Pass. : **λαλ-έομαι** -ούμαι, p. λελάλημαι, 1. aor. ἐλαλήθην, 1. f. λαληθήσομαι [perhaps akin to ΛΑΔ, "to use the tongue"].

**λαλ-ία**, λαλ, f. [λαλ. ἰω, "to speak"] ("A speaking"; hence) Speech.

**λα(μ)β-άνω**, f. λήψομαι, p. ελήψα, 2. aor. ἐλαθον, v. a. : 1. To take.—2. To receive [strengthened fr. root λαβ, akin to Sans. root LABH, "to obtain"].

\***λαμμά**, adv. For what, why, wherefore.

**λαμπ-άς**, ἄδος, f. [λαμπ-ω, "to shine, be bright"] ("The shining, or bright, thing"; hence) A torch.

**λαμπω**, (f. λαμψω, p. λέ-λαμψα), 1. aor. ἐλαμψα, v. n. To shine, glitter, gleam.

**λα(ν)θ-άνω**, (f. λήσω and λήσομαι, p. λέληθα), 2. aor. ἐλάθον, v. n. To escape notice; to be hid or concealed [strengthened fr. root λαθ, akin to Sans. root RAH (or-

ginally RADH), "to leave, quit"].

**λαος**, υῦ, m. *The people.*  
**λατρ-εύω**, f. λατρεύσω, 1. aor. ἐλάτρευσα, v. n. [λάτρ-ις, "a hired servant"] ("To be a λάτρις"; hence) With Dat. of person : To serve.

**λεγεών**, ὥρος, m. [Gr. form of Lat. *legio*, *legiōn-is*, "a legion" of Roman soldiers, consisting of ten cohorts of infantry, and a squadron of three hundred cavalry;—in all about six thousand men, though the numbers varied from time to time] *Legion*;—at xxvi. 53 applied to the angels as forming God's host.

**λέγω**, imperf. ἔλεγον, (f. λέξω, p. λέλεχα), v. n. and a. : 1. Neut. : a. To speak, open one's mouth in speech.—b. With Dat. of person : To say to.—2. Act. : a. To say;—mostly with clause as Object.—b. To tell.—c. To speak, utter.—d. To say, bid, enjoin.—e. To call by name; to call for or upon.—f. : (a) With double Acc. : To call one that which is denoted by the second Acc. :—τί με λέγεις ἀγαθόν, why callest thou me good?—(b) In pass. with a nom. : To be called something :—δ λεγόμενος Ἰούδας, he who was called (i. e. had the name of) Judas, xxvi. 14.—g. To tell, mention, speak of or

*about*.—Pass.: λέγομαι (p. λέλεγμαι, 1. aor. ἐλέχθην, 1. f. λεχθόμαι).

λελύμένος, η, ον, P. perf. pass. of λύω.

λέπρα, as; see λεπρός.

1. λεπ-ρός, rd, ρόν, adj. [λέπ-ος, "a scale" on the body] ("Pertaining to λέπος"; hence, "scaly"; hence) *Leprous*, in reference to the scelles produced by disease. — As Subst.: a. λεπρός, οὐ, m. *A leprous person, a leper*. — b. λέπρα, as, f. *Leprosy*, as being a disease which produces scales on the skin.

2. λεπρός, οὐ; see 1. λεπ-ρός.

λευκ-ός, η, ὄν, adj. ("Shining, bright, brilliant"; hence) *White* [skin to Sans. root बुच, "to shine"].

ληνός, οὐ, m. *A wine-press, wine-vat*.

ληστ-τής, τοῦ, m. [for ληστής = ληιδ-τής; fr. ληιζομαι (= ληιδ-σομαι), "to plunder"] ("One who plunders"; hence) *A robber, a thief*.

ληψομαι, fut. ind. of λαμβ-ᾶναι.

λίαν, adv. *Very, exceedingly*.

λίβανος, ον, f. *Frankincense*.

—N.B. When this word is masc., it means "the frankincense-tree."

λίθο-βολ-έω -ώ, 1. aor. δλιθοβόλησα, v. a. [for λιθο-βόλ-έω; fr. λίθος, "a stone";

(ο) connecting vowel; βολ, a root of βάλλω, "to throw"]

*To throw, or cast, stones at; to pelt with stones; to stone.*

λίθος, ον, m. *A stone*.

(λικμ-άω -ώ), f. *lukumōs*, v. a. [λικμ-ός, "a winnowing-fan"; i. e. a broad basket in which the newly threshed corn was placed and then thrown towards the wind in order that the chaff might be blown away from the grain] ("To use a λικμός to"; hence, "to separate the grain from the chaff, to winnow"; hence, "to scatter like chaff"; hence, in Gr. Test., with accessory notion of destruction) *To crush and (then) scatter like the chaff*.

λιμός, οὐ, m.: 1. *Hunger*. —

2. *Famine*.

λίνον, ον, n. *Flax*.

λόγ-ος, ον, m. [for λέγ-ος; fr. λέγ-ω, "to say or speak"]

("That which is said or spoken"; hence) 1. *A saying, report, account, story, tale*. — 2. *Speech, discourse, word* (plur. *words, conversation, etc.*). —

3.: a. *A word*. — b. *Word*, i. e. doctrine which is declared by teaching, etc. — 4. *As* being the subject of talk or conversation: *A thing, matter*. —

5. *Command, order, precept, as something declared by speaking*. — 6. *An account of a thing, etc.*; xii. 36. — 7. *A reckoning*; xxv. 19.

λοιπός, οῦ, m. *A plague, pestilence.*

λ(ο)επ-δε, ἡ, ἡ, adj. [strengthened fr. λειω, root of λείπειν, "to leave"] 1. *Left, remaining, out of a number:—οἱ λειποῦ, those who are, etc., left; the rest.*—2. Of time: *Remaining, remainder of;*—at xxvi. 45 τὸ λοιπόν is an adverbial expression = *henceforward;* i. e. without being again awoke for a time.

λύκ-ος, ου, m. *A wolf* [acc. to some, akin to Sans. root LUP, "to destroy," and so, "the destroyer"; acc. to others, akin to Sans. वृका, "a wolf"; fr. root वृश्च, "to tear," and so "the tearer"; cf. Lat. *lup-us*].

λύπ-ει-ῶ, (f. λύπησω), p. λειλύπηκα, 1. aor. ἐλύπησα, v. a. [λύπη, "grief"] 1. Act.: *To cause grief to one; to grieve.*—2. Pass. : λύπ-έομαι—σύμαι, p. λειλύπημαι, 1. aor. ἐλύπηθην, 1. f. λύπηθησομαι, *To be grieved; to sorrow, etc.*

λύ-τρον, τρον, n. [λύ-ω, "to pay"] ("That which is paid"; hence) *A ransom.*

λυχν-ία, ία, f. [λύχνος, "a lamp or light"] ("A thing pertaining to λύχνος"; hence) *A lamp-stand* (translated in the English Version "a candlestick").

λύχ-νος, νου, m. ("The

shining thing"; hence) *A lamp, a light* [akin to Sans. root RUCH, "to shine"; cf. लेक्को].

λύ-ω, f. λύση, p. λέλυκα, 1. aor. ἐλύσα, v. a.: 1. *To loosen, loose, unfasten.*—2. *To break, destroy, whether literally or figuratively.*—3. Of a commandment, etc.: *To break, violate.*—Pass.: λύ-ομαι, p. λέλυμαι, 1. aor. ἐλύθην, 1. f. λυθήσομαι [akin to Sans. root लु, "to cut"].

\*Μαγδάλα, n. indecl. *Mag-dala*; see *Μαγδαληνή.*

Μαγδαλ-ηνή, ηνῆς, f. adj. [Μαγδάλ-ά, "Magdala" (now "the village of Mejdel"); a fortified town of Galilee, at the S.E. corner of the Lake of Gennesaret] *Of, or belonging to, Magdala.*—As Subst. with art.: *The woman of Magdala, the Magdalene.*

μάγ-ος, ου, m. ("A Magus, or Magian," one of the Median tribe of the Μάγοι"; hence, in an especial force) *A priest, or wise man, of the Magi, who interpreted dreams.*

μάθετε, 2. pers. plur. 2. aor. imparat. of μανθάνω.

μάθητευθεῖς, είσα, ἐν, P. 1. aor. pass. of μάθητεύω.

(μαθητ-εῖς), 1. aor. ἐμάθητ-εύσα, v. n. and a. [μαθητ-ής, "a disciple"] 1. Neut.: With Dat.: *To be a disciple to or*

of; xxvii. 57.—2. Act. : a. *To make a disciple or disciples of; to teach, instruct, etc.*; xxviii. 19.—b. Pass. : 1. aor. ἐμάθητεύθην, *To be instructed, etc.*; xiii. 52.

μάθ-ητής, ητοῦ, m. [μανθ-άνω, "to learn"; through root μαθ] ("A learner"; hence) *A disciple*; esp. a disciple of Christ.

μάκαρ-λος, a, or, also ος, or, adj. *Blessed, happy.*

μακράν; see μακρός.

μακρ-όθεν, adv. [μακρό-ος, "long"; hence, "far"] *From afar*;—often preceded by ἀνό; see ἀπό, no. 11.

μακροθύμ-ίω -ώ, 1. aor. *δμακροθύμησα, v. n.* [μακρόθυμος, "long-suffering, patient"] With ἐπί and Dat. of person: *To be long-suffering, or forbearing, towards; to be patient with.*

μακροθύμησον, 1. aor. im-  
perat. of μακροθύμεω.

μακ-ρός, ρά, ρόν, adj. : 1. *Long, whether in space or time.*—Adverbial expression: Acc. neut. plur.: μακρά, *Long, to great length.*—2. *Far, far off, distant.*—Adverbial expression: Acc. fem. sing.: μακράν, *A long way, far, far off* [akin to Sans. root ΜΑΗ, originally ΜΑΓΗ, "to be great"].

μάλακ-ία, ία, f. [μάλακ-ός, "soft"] ("The state, or quality, of the μαλάκος"; hence,

"softness"; hence) *Weakli-  
ness, sickliness, disease.*

μάλάκος, ἡ, ὅν, adj. Of gar-  
ments: *Soft* to the touch; *delicate, fine, etc.*;—at xi. 8  
supply λυάττα with μαλάκο.

μάλ-λον, comp. adv. [fr. Pos.  
μάλ-α, "very, exceedingly"]

1. *More, in a higher degree.*—  
2. *Rather, in preference, etc.* [acc. to some akin to Sans. var-as, "remarkable"; acc. to others akin to Sans. root ΜΑΗ; see μακρός].

\*μαμωνάς, ἡ, m. ("Riches") *Mamon* or *Mammon*; i. e. *wealth, riches*;—in Gr. Test. used always in bad sense.

\*Μανασσῆς, οῦ, (Acc. Μανασ-  
σῆ, i. 10) m. ("Causing to for-  
get") *Manasses, or Manasseh*, son of Hezekiah, king of Judah, who ascended the throne about B.C. 699; 2 Kings xxi. 1 *sqq.* He was an ancestor of Joseph, the husband of the Virgin Mary; i. 10.

μανθάνω, (f. μαθήσω and μαθήσομαι), p. μεμάθηκα, 2. aor. ἐμάθον, v. a. *To learn* [strengthened fr. fr. root μαθ, akin to Sans. root ΜΑΗ, "to churn"; hence, "to agitate" in the mind].

μαργάριτης, ου, m. *A pearl.*

\*Μάρια, as, f. ("Rebellion") *Mary*: 1. The mother of Jesus.

—2. The sister of no. 1 (see John xix. 25), the wife of Clēopas (otherwise Clōpas and

Clēopas), and the mother of James the Less and Joses.—3. The Magdalene; see Μαγδαληνή.—4. The sister of Martha and Lazarus.

μαρτύρ-έω-ώ, f. μαρτύρισσω, p. μεμαρτύρηκα, v. n. [μάρτυς, μάρτυρ-ος, “a witness”] (“To be a *mártus*”; hence) *To witness, to bear witness or testimony.*

μαρτύρ-λον, τὸν, n. [id.] (“A thing pertaining to a *mártus*; hence) *Testimony* in general, *proof*.

μάρ-τυς, τύρος, m. (“One who remembers”; hence) *A witness*, as one who relates what he remembers [akin to Sans. root *smṛti*, “to remember”].

μαστίγ-ώ-ώ, f. μαστίγ-ώσσω, 1. aor. ἐμαστίγωσα, v. a. [μάστιξ, μάστιγ-ος, “a scourge”] *To scourge with rods, etc.*

μάστιξ, ἵγος, m. (“A scourge” as an instrument of punishment; hence) *A plague, sickness, etc.*, as a cause of pain, etc., to the body.

μάτην, adv. *In vain, fruitlessly, to no purpose* [akin to μάτη, “a fault”].

\*Ματθαῖος, ον, m. (“Gift of Jehovah”) *Matthew*, named also Levi, the son of Alphæus, one of the twelve Apostles. Before his call to be a follower of Jesus, he was a Publican, or collector of public taxes.

\*Ματθάν, m. indecl. *Matthan*; son of Eleazar, and an ancestor of Joseph the husband of the Virgin Mary; i. 15.

μάχ-αιρα, αἴρα, f. *A sabre or sword* [like μάχ-ομαι, “to fight”; akin to Sans. *makh-a*, “a warrior”; and so “the thing for fighting,” or “the warrior’s weapon”].

μεγάλ-ūνω, v. a. [μέγας, μεγάλ-ον, “great”] (“To make μέγας”; hence) *To make great or large; to enlarge.*

μέγ-ας, ἄλη, a, adj.: 1. Of size: *Great, large*.—2. Of a voice, sound, etc.: *Great, mighty, loud*.—3. Of degree: *Great, vast, mighty*.—4. Of number: *Great, large, numerous*.—5. Of rank, authority, etc.: *Great, powerful, mighty, exalted*.—6. Of importance, etc.: *Great, important, etc.* ~~μέγιστος~~ Comp.: μείζων; (Sup.: μέγιστος) [from same root as μακρός; see μακρός].

μεθύ-ω (found only in pres. and imperf. and pres. part.), v. n. [μέθυ (found only in nom. and acc.), “wine”] (“To have μέθυ”; hence, as a result of taking too much of it) *To be drunken, or intoxicated, with wine.*

μείζων, ον, comp. adj.; see μέγας at end.

μείνατε, 2. pers. plur. 1. aor. imperat. of μένω.

μέλας, μέλαινα, μέλαν, adj. *Black* [akin to Sans. *mala*, “dirty”].

μέλαι; see μέλω.

μέλι, *ītos*, n. *Honey*.

μέλλω, imperf. *Έμελλον* and *ήμελλον*, f. *μελλήσω*, (1. aor. *έμέλλησα*), v. n. : 1. With Inf. : *To be about to do, etc., or on the point of doing, etc.*; sometimes to be rendered by the English sign “will.”—2. P. pres. : Of time : *About to be, future*.

μέλος, *eos ous* (mostly plur.), n. *A limb, member*.

(μέλω, f. *μελήσω*, p. *μεμέληται*, 1. aor. *έμέλησα*, v. n. *To be an object of care or interest*.—In Greek authors generally, and always in Gr. Test.) Imper. : *μέλει*, etc., with Dat. : *It is, or there is, an object of care, etc., to one; it is, or there is, a care to one*;—at xxiii. 16 *μέλει* contains its Subject within its own meaning: viz. *μέλημα*.

μέν, conj. *Indeed, on the one hand* :—*μέν . . . δέ, on the one hand . . . on the other hand*.

μένω, f. *μενῶ*, (p. *μεμένηται*), 1. aor. *έμεινα*, v. n. *To wait, remain*.

(μερ-ίω, f. *μερῖω*), 1. aor. *έμερίσα*, v. n. [μέρ-ος, “a part”] *To part, divide*.—Pass. : *μερίζομαι*, p. *μεμέρισμαι*, 1. aor. *έμερισθην*, (1. fut. *μερισθήσομαι*).

μέρ-μνα, *ίμνης*, f. (“A remembering” with grief or sorrow; hence) *Care, anxiety, solicitude* [akin to Sans. root *SMRI*, “to remember”; the causative form of which, *smdr-ayā*, means “to cause to remember with grief”].

μεριμν-άω -ώ, f. *μεριμνήσω*, (p. *μεμεριμνηκα*), 1. aor. *έμεριμνησα*, v. n. [μέριμν-α, “care”] (“To have μέριμνα”; hence) *To be careful or anxious*.

μεριμνήστε, 2. pers. plur. 1. aor. subj. of *μεριμνάω*.

μέρ-ος, *eos ous*, n. [μέρ, root of obsol. *μείρω*, “to portion out”] (“That which is portioned out”; hence) 1. *A part*.—2. *A share, portion*.

μέσον, *ou*; see μέσος.

μέσ-ος, η, *ou*, adj. *Middle*.—As Subst. : *μέσον, ou*, n. *The middle, the midst* [akin to Sans. *madh-ya*, “middle”; cf. also, Lat. *med-ius*].

μεστός, *ή, ὅν*, adj. With Gen. : *Full of, filled with*.

μετά (before a soft vowel *μετ'*, before an aspirated vowel *μεθ'*), prep. gov. gen. and acc. : 1. With Gen. : a. *With, together with*.—b. *In the midst of, amid*.—2. With Acc. : *After*.

μετά-βαίνω, f. *μετά-βήσομαι*, p. *μετά-βέβηκα*, 2. aor. *μετέβην*, v. n. [μετά, denoting “change”; *βαίνω*, “to go”] 1. *To go, or pass, from one*

κλῖ-νω, (f. κλῖνω), p. κλί-κα, 1. aor. ἔκλινα, v. a.: 1. *To bend, incline, bow.*—2. *To lay down, lay, recline* [akin to Sans. root چRI, “to lean”].

κλοπ-ή, ḡs, f. [for κλεπ-ή; fr. κλεψ, root of κλέπ-τω, “to steal”] *A stealing, theft.*

κοδράντ-ης, ov, m. [Gr. form of Lat. *quadrans, quadrans*, “the fourth part” of anything; hence, “the fourth part of the Roman copper coin the *as*,” originally worth much about the same as the Roman silver coin the *denarius*, i. e. 8½d. English; hence, as δηνάριον is translated “a penny” in the English Version, so κοδράντης, the fourth part of the *as*, is translated] *A farthing*, though, as above shown, equal to something more than 2d. English.

κοῖλ-ία, ias, f. [κοῖλ-ος, “hollow”] (“The condition or quality of the κοῖλος”; hence, “hollowness”; hence) 1. *The hollow of the belly, the belly.*—2. *The womb.*

(κοι-μάω -μῶ, f. κοιμήσω, v. a.: 1. Act.: “To put, or lull, to sleep”).—2. Pass.: κοιμάομαι -μῶμαι, p. κεκοιμημαι, 1. aor. ἔκοιμθην, 1. fut. κοιμηθσομαι: a. *To be put to sleep.*—b. *To fall asleep, to sleep;*—at xxvii. 52 used of the departed saints [akin to Sans.

root چRI, “to lie down”; whence also κεῖμαι].

κοινόω -ῶ, (f. κοινώσω), 1. aor. ἔκοινωσα, v. a. [κοιν-ός, “common”: hence “defiled”] (“To make, or render, κοινός”; hence) *To defile, pollute, render morally unclean.*

κοινω-νός, νοῦ, m. [lengthened fr. κοινό-νός; fr. κοινό-ω, “to make common” with another; hence, “to share”] (“A sharer”; hence) *A partner, comrade, companion, etc.*

κόκκ-ίνος, ἵνη, ἵνον, adj. [κόκκ-ος, “the scarlet-oak”] (“Of, or belonging to, κόκκ-ος”; hence) *Scarlet.*

κόκκος, ου, m. *A grain of a herb, etc.*—N.B. This word is distinct from that from which κόκκινος is formed.

κολλάφ-ίζω, 1. aor. ἔκολλάφ-ίσα, v. a. [κόλλαφ-ος, “a buffet or cuff”] (“To give a κόλλαφ-ος to” one; hence) *To buffet, cuff, etc.*

κολλύβ-ιστής, ιστοῦ, m. [κόλλυβ-ος, “the rate of exchange”] (“One who makes, or fixes, the rate of exchange”; hence) *A money-changer.*

(κομῆω, f. κομίσω and κομῆω, p. κεκομῆκα), 1. aor. ἔκομῆσα, v. a.: 1. *To carry, bring, etc.*—2. Mid.: κομῆ-οματ, f. κομησομαι and κομ-ησμαι, 1. aor. ἔκομησάμην, *To get, or receive, back for one's*

*self, etc.; to recover a sum of money, etc.*

κοντ-άω -ώ, p. pass. κεκοντ-άμαι, v. a. [κοντ-α, "plaster, stucco"] *To plaster; or stucco, over.*

κοντ-ορ-τός, τοῦ, m. [κόντ-ις, "dust"; (i) connecting vowel; ορ-υῦμι, "to raise, stir up," etc.] ("Dust raised or stirred up"; hence) *Dust which has settled on, or adhered to, a person while walking.*

(κοπ-άω, f. κοπάσω, p. κεκόπακα), 1. aor. ἐκόπάσα, v. n. [κόπ-ος, "toil and trouble"; hence, "weariness"] ("To suffer κόπος"; hence, "to grow tired or weary"; hence) *Of the wind: To spend its force; to lull, abate, cease.*

κοπ-ιάω -ώ, f. κοπιάσω, p. κεκοπιάκα, 1. aor. ἐκοπιάσα, v. n. [κόπ-ος, "toil"] ("To be in a state of κόπος"; hence) *To toil, labour, etc.;*—at vi. 28 κοπιά (sing.) has for its Subject the neut. nom. plur. κρίνα.

κόπ-ος, ου, m. [κόπ-τω, "to beat"] ("A beating"; hence, "suffering"; hence) *Toil and trouble.*

(κόπ-τω), imperf. ἐκοπτον, (f. κόψω, p. κέκοφα), v. a. [root κοψ] ("To beat, strike"; hence, with accessory notion of removal, etc.) 1. *To cut down or off.*—2. Mid.: κόπ-

τομαι, f. κόψομαι, 1. aor. ἐκοψάμην, *To beat, or strike, one's self, etc.; to beat, or strike, one's head, or breast, through grief.*

κορ-άσιον, ἄσιον, n. dim. [κόρη, "a maiden"] *A little, or young, maiden; a damsel.*

\*κορβανᾶς, οῦ, m.: 1. *A gift, or offering, for the service of God.*—2. *The treasury of the temple at Jerusalem;* xxvii. 6.

κοσμ-ίω -ώ, f. κοσμήσω, p. κεκόσμηκα, 1. aor. ἐκόσμησα, v. a. [κόσμο-ος, "an ornament"] ("To provide with κόσμος"; hence) *To ornament, adorn, deck.*—Pass.: κοσμόματ -οῦμαι, p. κεκόσμημαι, 1. aor. ἐκοσμήθην, 1. fut. κοσμηθήσομαι.

κόσμος, ου, m. ("Order, arrangement"; hence, from its perfect order, etc.) *The world, the universe.*

κουστωδία, las, f. [Gr. form of Latin custōdīa] *A guard of soldiers.*

κόψινος, ου, m. *A basket.*

κράξω, f. κεκράξομαι and κράξω, p. κέκραγα, 1. aor. ἐκράξα, v. n. *To cry out, call out aloud* [prob. akin to Sans. root KRŪṢ, "to cry out"].

κράνον, ου, n. *A skull* [akin to κάρα, and Sans. ciras, "a head"].

κράσπεδον, ου, n. *The hem or border of a garment.*

κράτ-ίω -ώ, f. κράτησω, p.

rank, importance: *Little*.—As Subst.: *μικροί*, *ῶν*, m. plur. *Little ones*; a term employed by Jesus at x. 42 to denote his disciples.—b. As a modified superlative: *Least*; xi. 11.—3. Of time: *Little*, *short*, *brief*;—at xxvi. 73 with *μικρόν* supply *χρόνον*, *after a little while or a short interval*.—4. Of space or distance: *Little*, *short*;—adverbial neut. *μικρόν*, *a little*; i. e. *for a short distance*; xxvi. 39. ~~μεί~~ Comp.: *μικρότερος*; (Sup.: *μικρότάτος*).

*μιλλίον*, *ou*, n. [= Lat. *mille* or *milliarium*] *A Roman mile*.

*μι-μνή-σκοματ*, (f. *μνήσομαι*), p. *μέμνημαι*, 1. aor. *ἐμνήσθην*, v. mid. *To call to mind, remember*;—at xxvi. 75 told by Gen. as Object [akin to Sans. root *MNĀ*, “to remember”].

*μίσ-έω-ῶ*, f. *μίσησω*, p. *μεμίσηκα*, 1. aor. *ἐμίσησα*, v. a. [*μίσος*, “hatred”] (“To have *μίσος* of or towards”; hence) *To hate*.—Pass.: *μίσ-έματο-οῦμαι*, p. *μεμίσημαι*, (1. aor. *ἐμίσθητην*, 1. f. *μίσηθησομαι*).

*μισθός*, *οῦ*, m. (“Wages, pay”; hence, with accessory notion of giving) *Reward, recompence*.

(*μισθ-όω-ῶ*, f. *μισθώσω*, p. *μεμισθωκα*, v. a. [*μισθ-ός*, “hire”] 1. *To let out for hire*).—2. Mid.: (*μισθ-όματ*,

*-οῦμαι*, f. *μισθώσομαι*), 1. aor. *ἐμισθωσάμην*, *To hire for one's self, etc.*—N.B. In the Gr. Test. the word occurs only at Matt. xx. 1; 7, and each time in 1. aor. mid.

*μνη-μεῖον*, *μείου*, n. [*μνη*, root of *μι-μνή-σκω*, “to remember”] (“That which reminds”; hence) *A tomb, monument*, as a memorial of the dead; cf. Lat. *mōn-umentum*, fr. *mōn-eo*.

*μνημον-έω*, (f. *μνημονεύσω*, p. *ἐμνημόνευκα*), 1. aor. *ἐμνημόνευσα*, v. a. [*μνήμων*, *μνήμον-ος*, “mindful”] (“To be *μνήμων*”; hence) *To bear in mind, recollect, remember*.

*μνημό-συνον*, *σύνου*, n. [*for μνημόν-συνον*; fr. *μνήμων*, *μνήμον-ος*, (in act. force) “reminding”] (“The reminding thing”; hence) *A memorial, record, remembrance*.

*μνησθῆς*, 2. pers. sing. 1. aor. subj. of *μιμνήσκομαι*.

*μόδιος*, *οῦ*, m. [Gr. form of Lat. *modius*; a Roman dry measure equal to about “a peck” English] (“A modius or peck”; hence) *A measure or vessel containing the above quantity; a peck measure; in the English Version translated bushel*.

*μοι*, dat. sing. of *ἐγώ*.  
*μοιχ-ἄλις*, *αλίδος*, f. [*μοιχ-ός*, “an adulterer”] *An adulteress*.—As Adj.: *Adulterous*.

μοιχ-άσματ -ώματ, v. mid. [id.] ("To be a *μοιχός*"; hence) *To commit adultery*.

μοιχε-ία (trisyll.), *tas*, f. [μοιχε-ία (trisyll.), "to commit adultery"] ("A committing adultery"; hence) As the act: *Adultery*.

μοιχ-εύω, f. *μοιχεύσω*, 1. aor. *ἐμοιχεύσα*, v. n. [μοιχ-ός, "an adulterer"] *To be an adulterer, to commit adultery*.

μόνον, adv. [adverbial neut. of *μόνος*, "only"] *Only*.

μόνος, η, ον, adj. *Only, alone*.

μον-όφθαλμ-ος, ον, adj. [μόν-ος, "only"; ὄφθαλμ-ός, "an eye"] *Having an only eye, having only one eye*.

μοῦ, gen. sing. of ἔγω.

μύλ-ος, ου, m. [μύλ-η, "a mill"] ("A thing — here, stone — pertaining to a mill"; hence) *A mill-stone*.

μυλ-ών, ὄνος, m. [μύλ-ος, "a mill-stone"] ("That which has a μύλος"; hence) *A mill*.

μύριοι, αι, α, nuun. adj. plur. *Ten thousand*.

μύρον, ον, n. *An unguent, sweet ointment, of any kind*.

μυστήρ-ιον, ιον, n. [obsol. μυστήρ = μύστης, "one initiated"] ("That which belongs to a μυστήρ"; hence) *A secret doctrine; a secret, mystery*.

(μωρ-άνω, f. μωράνω), 1. aor. *ἐμωράνα*, v. a. [μωρ-ός, "foolish"] ("To make *μωρός*";

hence) 1. Act.: *To make foolish*.—2. Pass.: (μωρ-άνωματ, p. μεμώραματ and μεμώρηματ), 1. aor. *ἐμωράνθην* (1. fut. μωρανθήσοματ), ("To be made foolish"; hence) *Of salt: To become insipid, lose savour*.

μωρανθή, 3. pers. sing. 1. aor. subj. pass. of *μωράνω*.

μωρός, ά, άν, adj. *Foolish*.

\*Μωσῆς, ἐως, in. ("Water-saved One"; or, else, with reference to Pharaoh's daughter "Drawing" (him) from the water) *Moses*; the great law-giver of the Jews.

\*Ναασσών, m. indecl. *Naasson*; son of Aminadab, and an ancestor of Joseph the husband of the Virgin Mary; i. 4.

Ναζαρέτ, f. indecl. *Nazareth* (now *En-Nazirah*); a city of Galilee.

Νάζωρ-αῖος, αία, αῖον, adj. [for Νάζαρ-αῖος; fr. Νάζαρ-ά, another form of Ναζέρτ; see Ναζέρτ] *Of, or belonging to, Nazara or Nazareth; Nazarene*.—As Subst.: *Νάζωραῖος*, ον, m. *A man of Nazara or Nazareth; a Nazarene*.

ναί, a particle used in strong affirmations. *Yes, even so, verily*.

να-ός, οῦ, m. [for ναι-ός; fr. ναι-ω, in act. force, "to dwell in"] ("That which is dwelt in"; hence, "a dwelling-place,

abode"; but in use restricted to a dwelling for a god; hence) 1. *A temple*.—2. : a. *The temple* at Jerusalem.—b. *The inner temple* at Jerusalem, i. e. the Holy of Holies; xxvii. 51.

**νεανί-σκος**, *σκον*, m. (dim., only in form) [νεανί-*as*, "a youth"] *A youth, young man*.

**νεκ-ρός**, *ροῦ*, m. : 1. : a. Sing. : *One dead, a dead person*.—b. Plur. (so mostly) : *The dead*.—2. *A dead body, a corpse* [akin to Sans. root *NAQ*, "to perish"; in part. perf. pass. "dead"].

**νέος** (i. e. *νέF-ος*), a, *ον*, adj. *New* [akin to Sans. *nav-a*, "new"; cf. Lat. *nōvus*].

**νεότης**, *ότητος*, f. [νέος, "new"; hence, "young"] ("The state, or condition, of the *νέος*"; hence) *Youth, early years*.

**νεφ-έλη**, *έλης*, f. ("A thing pertaining to the sky or atmosphere"; hence) *A cloud* [akin to Sans. *nabh-as*, "the sky, the atmosphere"].

**\*Νεφθάλιμ**, m. indecl. ("My wrestling") *Nephthali* or *Nephthali*, (the sixth son of the patriarch Jacob; hence) *the tribe of Nephthali*.

**νή-θω** (another form of *νέω*, f. *νήσω*), v. n. *To spin* [akin to Sans. root *NAH*, "to bind"].

(*νήπιος*, *ιο*, *ιον*, also, *ιος*,

*ιον*), adj. [for *νη-έπ-ιος*; fr. *νη* (an inseparable prefix), "not"; *έπ-ος*, "a word"] ("Pertaining to not a word"; hence, "not speaking."—As Subst. :) *νήπιος*, *ον*, m. ("One not speaking"; hence) *Infant, babe*.

**νηστε-ία** (trisyll.), *ιας*, f. [νηστε-ίω, "to fast"] *Fasting*.

**νηστεις**, contr. masc. acc. plur. of *νηστις*.

**νηστ-εύω**, f. *ειστεύσω*, 1. aor. *ένηστευσα*, v. n. [νηστ-ις, "not eating, fasting"] ("To be in a state of *νηστις*"; hence) *Not to eat, to fast*.

**νηστ-τις**, *τιος* or *τεως*, adj. [for *νή-εδ-τις*; fr. *νή*, "not"; *έδω*, "to eat"] ("Not eating"; hence) *Without food, fasting*.

**νίκ-ος**, *εος ους*, n. [νίκ-ιω, "to conquer"] *Conquest, victory*.

**Νινευιτης, ιτον**, m. [Νινευή, "Nineveh"] *A man of Nineveh, a Ninevite*.

**νίπ-τω**, (f. *νίψω*), 1. aor. *ένιψα*, v. a. : 1. Act. : *To cleanse by washing, to wash*.

—2. Mid. : *νίπ-τομαι*, f. *νίψ-ομαι*, 1. aor. *ένιψάμην*, *To cleanse by washing, to wash, for one's self or on one's own part* [prob. akin to Sans. root *NIJ*, "to cleanse"; cf. the earlier form of the word, *νιψω*].

**νίψαι**, 2. pers. sing. 1. aor. imperat. mid. of *νίπτω*; vi. 17.

νο-έω -ώ, (f. νοήσω, p. νε-νόηκα), 1. aor. ἐνόησα, v. n. [νό-ος, "the mind"] ("To use, etc., the mind"; hence) *To perceive, comprehend, understand.*

νομ-ίζω, (f. νομίσω, Attic νομίω, p. νενόμικα), 1. aor. ἐνόμισα, v. a. [νόμ-ος, "a custom"] ("To hold, or own, as a custom"; hence, "to hold, own, or recognize, as"; hence) *Fold. by δι-: To hold, deem, consider, think, etc., that.*

(νομ-ίκός, ἵκη, ἵκνω, adj. [νόμ-ος, "law"] ("Of, or pertaining to, νόμος"; hence, with especial reference to the Jews, "of, or pertaining to, the law" of Moses. — As Subst.) νομίκος, οῦ, m. ("One pertaining to the law of Moses"; i. e.) *A lawyer as one expounding, etc., the law.*

νόμισ-μα, μάτος, n. [for νόμιδ-μα; fr. νομίζω (= νομίσσω), "to use customarily"] ("That which is customarily used"; hence) *A current coin:—τὸ νόμισμα τοῦ κῆνσον, the current coin of the poll-tax, i. e. in which the poll-tax was paid; and so, the tribute money as paid to the Romans, xxii. 19; see κῆνσος.*

νόμ-ος, οῦ, m. [for νέμ-ος; fr. νέμ-ω, "to assign, apportion"] ("That which is assigned or apportioned"; hence,

"a law, ordinance"; hence) *The Mosaic Law.*

νόσος, οῦ, f. *Sickness, disease.*

νοσσ-ίον, ιον, n. dim. [contr. fr. νεοσσ-ιον; fr. νεοσσ-ος, "a young bird, a nestling"] *A little nestling; of domestic fowls, a little chicken.*

νότος, οῦ, m.: 1. *The South wind.*—2. *The South.*—3. *The South country, the South; see Βασίλισσα.*

νύμφη, ης, f. *A bride, a young wife.*

νυμφ-ίος, ιον, m. [νύμφ-η, "a bride"] ("One appertaining to a νύμφη"; hence) *A bridegroom, a husband.*

νυμφ-ών, ἀνος, m. [id.] ("A thing—here, room—having the νύμφη"; hence) *A bridal-chamber, bride-chamber:—νοι τοῦ νυμφῶνος, sons of the bride-chamber (called by the Greeks νυμφ-αγωγοί, leaders of the bride), i. e. friends or relatives who conducted the bride from her home to her husband's house.*

νῦν, adv. *Now:—τώς τοῦ νῦν, until the present time [akin to Sans. *nu* or *na*, "now"].*

νύξ, νυκτός, f. *Night:—νυκτός, by night, Gen. of time "when," ii. 14, etc.:—τρεῖς ημέρας καὶ τρεῖς νύκτας, during (or for) three days and three nights, Acc. of "Duration of*

time," xii. 40 [akin to Sans. *niṣa*, "night"; *naktam*, "by night"].

(*νυστάλω*, f. *νυστάσω* and *νυστάξω*, l. aor. *ἐνύστάσα* and) *ἐνύσταξα*, v. n. *To nod in sleep; to nap, slumber* [akin to *νέω*, "to nod"].

\**Νῶε*, m. indecl. ("Rest" or "Comfort") *Noah*; son of Lamech. At xxiv. 37, 38 St. Matthew refers to the Deluge; for account of which see Gen. vi.—ix. The date of the Deluge is usually assigned to B.C. 2348.

*ξέρος, ου*, m. ("A guest-friend," i. e. a person of some foreign state, with whom a man had a treaty of hospitality for himself and his descendants; hence, "a foreigner, stranger"; hence) *A stranger* in general.

(*ξηρ-αῖνω*, f. *ξηράνω*), 1. aor. *ξηράνα*, v. a. [*ξηρ-ός*, "dry"] 1. Act.: *To dry, dry up*.—2. Pass.: *ξηρ-αίνομαι*, p. *ξηράμμαι*, l. aor. *ξηράνθην*, (l. f. *ξηρανθήσομαι*): Of a tree, plant, etc.: *To be dried up; to be withered, to wither away*.

*ξηρός, ρά, ρόν*, adj.: 1. *Dry*.—As Subst.: *ξηρά*, *ῡς*, f. *The dry land* as opp. to "the sea"; xxiii. 15.—2. *Dried up, withered*.

*ξύλον, λού*, n. [*ξύ-ω*, "to

scrape or plane"] ("That which is scraped or planed"; hence, "timber" for buildings; hence, "wood" in general; hence, as made of wood) *A staff, cudgel, etc.*

1. *δ, η, τό*, definite article:
  - With Subst.: a. To point out (a) Some particular person or thing:—*τὰ δρη, the mountains*, i. e. those of Judæa, xxiv. 16.—(b) Some person or thing before mentioned:—*τοὺς ἄρτους*, xiv. 19, refers to *τίντε ἄρτους*, xiv. 17.—(c) What belongs, etc., to one:—*τοὺς μαθητάς, his disciples*, xiv. 22.—(d) The collected members of a class:—*οἱ ἄνθρωποι, men* in general, v. 16.—(e) The greater definiteness or individuality of something particularized by its own nature:—*ὁ ήλιος, the sun*, xiii. 43, etc.; but at xiii. 6 *ἥλιος* alone.—(f) Some distinction in the nature, character, etc., of the word to which it is prefixed:—*Θεός, God*, i. e. the Supreme Being, the Deity: *ὁ Θεός, God*, i. e. the one or true God.—b. With Personal names of individuals the art. points out the person, (a) As the one just previously spoken of.—This distinction, however, does not always hold good in the Gr. Test., as may be seen most notably in St.

Matthew's genealogy of our Lord.—(b) As distinguished from others of the same name.

—2. To denote the whole of a class:—a. Sing.: With attributive adj. folld. by subst.:  $\delta\ \delta\gamma\alpha\theta\delta\ \kappa\iota\theta\rho\pi\kappa\omega\sigma\oslash$ , *the good man*, i. e. *every good man*, xii. 35.—b. Plur.: With adj. used as subst.:  $oi\ \pi\tau\omega\chi\oslash$ , *the poor*, i. e. *all who are poor*, v. 3.—3.: a. The neut. art. sing. of all cases joined to an inf. mood forms a verbal noun:— $\tau\delta\ \phi\alpha\gamma\epsilon\iota\pi\oslash$ , xv. 20:  $ei\tau\ \tau\delta\ \sigma\tau\omega\rho\omega\sigma\oslash$ , xxvii. 81.—b. The neut. art. gen. sing. is joined to an inf. mood to express the aim, otherwise termed "the final cause":— $\tau\bar{u}\ \delta\pi\omega\le\sigma\oslash$ , *in order to destroy*, ii. 18:  $\tau\bar{u}\ \sigma\pi\omega\rho\pi\epsilon\iota\pi\oslash$ , *in order to sow*, xiii. 8.—4. The masc. or fem. art. with Gen. of the name of a person denotes the son, daughter, wife, brother, or mother of such person:—*I\acute{a}k\omega\beta\oslash*  $\delta\ \tau\bar{u}\ \Lambda\acute{a}\phi\alpha\bar{u}$  (supply *vl\oslash*), *James the son of Alph\ae\us*, x. 3:  $\delta\ \tau\bar{u}\ \tau\bar{u}\ \bar{u}\ O\acute{u}\pi\bar{u}$  (supply *\gamma\iota\omega\kappa\bar{u}\oslash*), *from the wife of Urias*, i. 6.—5. With participles = Lat. *is, etc., qui, he, etc., who, etc.*:— $\delta\ \kappa\iota\omega\bar{u}$ , *he that doeth*, vii. 21:  $oi\ \beta\beta\omega\kappa\omega\tau\bar{u}\oslash$ , *they who fed* (or *were feeding*), viii. 33:  $\tau\delta\ \rho\eta\theta\epsilon\iota\pi\oslash$ , *that which was spoken*, i. 22.—6. With Adverbs the art. forms, a. An adjectival expression:— $ei\tau\ \tau\bar{u}\ \kappa\iota\kappa\lambda\omega\oslash$ , *into the surrounding country*, vi. 36.—b. A complex noun:— $\tau\delta\ \pi\tau\pi\bar{u}\oslash$ , *(that which is beyond, i. e.) the other side*, viii. 18:  $\eta\ \alpha\beta\pi\bar{u}\oslash$ , *the morrow*, vi. 84:  $oi\ \epsilon\kappa\bar{u}\oslash$ , *those who were there*, xxvi. 71.—7. Masc. art. plur. with  $\sigma\bar{u}\bar{u}$  and Dat.,  $\mu\epsilon\tau\bar{u}\oslash$  with Gen. or  $\tau\pi\bar{u}\bar{u}$  with Acc., of the name of a person or of a pron. referring to a person, denotes that person's followers, etc.:— $oi\ \mu\epsilon\tau\bar{u}\ \alpha\beta\tau\bar{u}\oslash$ , *those with him*, i. e. his followers or disciples, xii. 3.—8. The neut. art.: a. With dependent Gen. denotes *the thing, etc., of, or pertaining to, a person, etc.*; e. g.  $\tau\bar{u}\ \tau\bar{u}\ \Theta\acute{e}\omega\bar{u}$ , xvi. 23.—b. Folld. by a prep. and its case denotes *the thing, etc., connected with that which such prep., etc., points out*:— $\tau\bar{u}\ \delta\kappa\ \tau\bar{u}\ \tau\bar{u}\ \alpha\kappa\iota\kappa\bar{u}\oslash$ , *the things out of the house* (that are in it), xxiv. 17.—9. The neut. art. sing. prefixed to a clause or sentence imparts to such clause, etc., a substantival power, and renders it much about equivalent to a dependent or explanatory clause:— $\delta\ \delta\bar{e}\ 'I\eta\sigma\bar{u}\bar{u}\ \tau\bar{u}\ \pi\bar{u}\ \tau\bar{u}\ \phi\omega\epsilon\bar{u}\bar{u}\oslash$ , *and Jesus said, Thou shall not kill, thou shalt not commit adultery*, xix. 18.—10. The neut. art. sing. prefixed to a neut. adj. sing. used as a subst. imparts to it an

abstract notion:—*τὸς ἀγαθός*, “goodness,” xix. 17. — 11. Joined to a Nom. in the place of a Voc.:—*τοι, δὲ πατέρων, yea* (or even so), *father*, xi. 26 [akin to Sans. *sa*, “one”].

2. *δ, η, το*, demonstr. pron. *He, she, it* [akin to Sans. *ta*, “he, she, it”].

*διδηγός -ω, f. διδηγόσω,* 1. aor. *διδηγόσα, v. n. [διδός, “a way;” ηγόμαν, “to lead”]* *To lead on the way; to lead, guide, etc.*

*διδηγός, οῦ, m. [διδηγός, “to lead or guide”]* *A leader, a guide.*

*διδός, οῦ, f. (“That which approaches or forms an approach”; hence) 1. A way, whether actual or figurative. — 2. A journey, etc. [akin to Sans. root *SAD*, in force of “to approach”].*

*διδούς, διντος, m. (“The eating thing”; hence) A tooth [prob. = *διδούς* for *διδόντος*, fr. *διδω*, *διδούντος*, part. pres. of *διδω*, “to eat”; cf. Sans. *dantas*, “a tooth”]*

*διδυρ-μός, μοῦ, m. [διδύρομαι, “to bewail”]* *A bewailing; lamentation, wailing, etc.*

\**Οζίας, οὐ, m. (“Might of Jehovah”)* *Ozias (Uzziah, Ahaziah, Azarias, or Azariah); king of Judah. He ascended the throne B.C. between 811—809.—N.B. By*

St. Matthew Ozias is called the son of Joram (i. e. Jehoram). By reference, however, to 2 Kings xv. 1 (where he is called Azariah), it will be seen that he was the son of king Amaziah; while from 2 Kings xiv. 1 it appears that Amaziah was the son of king Joash (or Jehoash, as his name appears from 2 Kings xii. 2); that Joash (2 Kings xi. 2) was the son of Ahaziah; that Ahaziah (2 Kings viii. 25) was the son of Jehoram (or Joram as St. Matthew calls him); and that Jehoram (1 Kings xxii. 50) was the son of (Josaphat or) Jehoshaphat. Ozias, therefore, was not the son, but the great-great-grandson of Joram. The probable explanation of this is that it was a practice with the Jews to distribute genealogies into divisions, each division consisting of some favourite or mystical number, and that to this end they either omitted, or repeated, so many generations as suited their purpose.

*δ-θεν, adv. [δ-ς, “which”; θεν, inseparable particle denoting motion “from”]* 1. *From which place, etc.; whence.* — 2. *From which cause, wherefore;* xiv. 7.

*οἴδα, p. of οἶδω; see οἶδω.*  
*οἰκ-τα, τας, f. [οἰκ-έω, “to*

inhabit"] ("An inhabiting"; hence) 1. *A house, dwelling, abode, habitation.*—2. *A house or family.*—3. *Substance, property, family-means.*

οἰκ-λ-άκος, ἄκη, ἄκον, adj. [οἰκι-α, "a house"] *Of, or belonging to, a house.*—As Subst.: οἰκλάκος, οῦ, m. *One belonging to a house; a servant, domestic.*

οἰκ-ο-δεσπότης, δεσπότου, m. [οἰκ-ος, "a house"; (ο) connecting vowel; δεσπότης, "a master"] *A master of a house.*

οἰκ-ο-δομ-έω -ῶ, f. οἰκοδομήσω, 1. aor. φοιδόμησα, v. a. [for οἰκ-ο-δεμ-έω; fr. οἰκ-ος, "a house"; (ο) connecting vowel; δέμ-ω, "to build"] ("To build a house"; hence) *To build, raise, erect, construct, etc., whether actually or figuratively.*

οἰκοδομ-ή, ἡς, f. [οἰκοδομ-έω, "to build"] ("A building," as an act; hence, concrete) *A building; i. e. a thing built; an erection, structure, etc.*

οἰκ-ος, οῦ, m. ("That in which one sits down"; hence) 1. *A house, abode, dwelling.*—2. *A house, race, family, etc.; x. 6, etc.* [akin to Sans. वैः-a, "a house"; fr. root वैः, "to sit down"; cf. Lat. *vio-us*].

οἰκούμενη, ης, f. [fem. of οἰκούμενος, "inhabited," used

as a Subst.] With art.: ("The inhabited land"; hence) *The world, the earth.*

οἶνος, οὐ, m. *Wine.*

οἶος, α, ον, adj. *Such as.*

δεκ-ηρός, ηρά, ηρόν, adj. [δεκ-ος, "sluggishness"] ("Pertaining to δεκνος"; hence) *Sluggish, slothful, indolent.*

δλιγ-ό-πιστ-ος, ον, adj. [δλιγ-ος, "little"; (ο) connecting vowel; πιστ-ος, "faith"] *Having, or of, little faith.*

δλιγος, η, ον, adj.: 1. In number or amount: *Small, little*; — Plur. *Few.*—As Subst.: δλιγα, ον, n. plur. *Few things.*—2. Of distance: *Small, little, short.*—3. Of time: *Little, short.*

δλ-ος, η, ον, adj.: 1. *Whole, entire, complete.*—2. *The whole of* that denoted by the subst. to which it is in attribution; *all* [akin to Sans. *sam-a*, "all, whole, entire"].

δλ-ως, adv. [δλ-ος, "whole"] ("After the manner of the δλος"; hence) 1. *Wholly, altogether.*—2. With a preceding negative: *Not at all.*

δμ-νῦμι and δμ-νῦω, (f. δμοῦμαι, later δμέσω, p. δμ-άμοκα), 1. aor. θμοσα, v. n. *To swear;*—at v. 34 δμέσαι (1. aor. inf.) is an "imperative inf.;" i. e. an inf. used in the place of the imperat. to express a command, or wish,

that the person addressed would himself do, or not do, something. Such an inf. depends on a verb of wishing, or desiring, in the mind of the speaker, and further can only stand for the 2. pers. sing. (as here) or plur. [prob. akin to Sans. root **YAM**, “to restrain”].

**ἔρι-ος**, *εἰς*, *εἰς*, adj. With Dat.: *Like* or *similar to* [akin to Sans. *sam-a*, in force of “like,” *etc.*].

**ὅμοι-ός** -**ω**, f. **ὅμοισσω**, 1. aor. **ὅμοισσα**, v. n. [δημοι-ος, “like”] (“To make δημοιος”; hence) With Dat.: *To liken, compare, etc., to.* — Pass.: (δημοι-δημαι -οῦμαι, p. δημοι-ωμαι), 1. aor. **δημοιώθην**, 1. fut. **δημοιωθήσομαι**.

**δημοιώθησομαι**, 1. fut. ind. pass. of δημοιώμαι.

**δημοιώθητε**, 2. pers. plur. 1. aor. imperat. pass. of δημοιώμαι.

**ὅμοι-ως**, adv. [δημοι-ος, “like”] (“After the manner of the δημοιος”; hence) *In like manner.*

**δημολογ-έω** -**ω**, f. **δημολογήσω**, (p. δημολογηκα), 1. aor. **δημολόγησα**, v. n. [δημολογ-ος, “assenting”] (“To be δημόλογος to”; hence) 1. *To confess, make confession.* — 2. With Inf.: *To agree, or undertake, to do, etc.*

**δημέσαι**, 1. nor. inf. of δημ-**υμι**.

**ἔνερπ** (only in nom. and acc. sing.), n. *A dream, vision.*

**ἔνειδ-ίη**, (f. ἔνειδισσα and ἔνειδισσα, p. ἔνειδικα), 1. aor. **ἔνειδισσα**, v. a. [ἔνειδ-ος, “reproach”] *To reproach, upbraid, revile.*

**ὄν-ικός**, *ική*, *ικόν*, adj. [ὄν-ος, “an ass”] *Of, or pertaining to, an ass* : — **μύλος ὄνικός**, a mill-stone (*pertaining to an ass, i. e. turned by an ass*, as being too large for manual labour; and hence implying one of a very large size). — As, however, ὄνος also means, in a derived force, “an upper mill-stone,” it is supposed by some that ὄνικός means “pertaining to the upper mill-stone,” and that it is employed with μύλος to denote which mill-stone is meant, viz. the upper, and not the nether or lower one.

**ὄνο-μα**, *μάτος*, n. [for ὄγνο-μα; fr. root γνω, short form of γνω (see γι-γνά-σκω in γι-γνά-σκω), with ὄ as prefix; cf. Lat. *no-men* for *gnomen*] (“The thing which serves for knowing an object by”; hence) 1. *A name* by which a person or thing is known or distinguished. — 2. *Authority, power, command.*

**ὄνος**, *ον*, m. and f. *An ass.*  
**ὄξ-ος**, *εος* *ονος*, n. [ὄξ-ος, “sharp”] (“That which is ὄξος”; hence) *Sharp, or sour, wine; vinegar.*

δπισθε (before a vowel δπισθεν), adv. *Behind*;—at xv. 23 with follg. Gen.

δπισω, adv.: Of place: 1. *After, behind*.—2. With Gen.: *After, or behind, one*.

δπου, adv.: Of place: *Where*:—δπου ἐδν; see 2. ἐδν, no. 2 [either akin to obsol. δπός = obsol. πός, akin to Sans. *ka*, “who?” or lengthened fr. ποῦ, “where”].

δπως, adv. [either fr. obsol. δπός (see δπου); or lengthened fr. πός, “in what way,” etc.]

1. *In what way or manner; how*.—2. *That; in order that*.

δρά-μα, μάτρος, n. [δρά-ω, “to see”] (“That which is seen”; hence) *A vision*.

δράω -ώ, f. δρόμαι, p. δρά-κα and δώρα-κα, v. a.: 1. Act.: a. *To see*.—b.: (a) *To see to, look to; i. e. to take heed, beware*.—(b) Imperat. pres. sing. and plur.: δρά, δράτε, *Take thou, or ye, heed; see, beware*.—Folld. by Subj.: (a) *Take heed, etc., that you, etc., do something*.—(β) With a negative: *Take heed, etc., that you, etc., do not*.—2. Mid.: (δράομαι -ώμαι), 1. aor. δωψάμην (rare), *To see for one's self*.—3. Pass.: δράομαι -ώμαι, (p. δωράμαι and δώμαι), 1. aor. δφθην (and δωράθην, 1. f. δφθήσομαι and later δράθησομαι), *To be seen, to appear*.

δργ-ή, ḥs, f. [δργ-άω, in force

of “to be eager”] (“Eagerness”; hence, “character or disposition resulting from natural impulse”; hence) *Wrath, anger*;—at iii. 7 of God's wrath against sin and sinners.

δργ-ίω, f. δργίσω and δργίω, 1. aor. δργίσα, v. a. [δργ-ή, “anger”] (“To cause to be in δργή”; hence) 1. Act.: *To anger, enrage*.—2. Pass.: (δργ-ίσομαι, p. δργίσμαι), 1. aor. δργίσθην, (1. fut. δργίσθησομαι), *To be enraged, to be angry*.

δργίσθεις, ισα, έν, P. l. aor. pass. of δργίζω.

δρλ-ον, ον, n. [δρλ-ος, “pertaining to a boundary”] (“That which pertains to a boundary”; hence) Of a country: 1. *A border, frontier, limit*.—2. *A country, district, region*.

δρκ-ος, ον, m. [for Φέργ-ος; fr. Φέργ-ω = εργ-ω, “to shut in, restrain”] (“That which restrains”; hence, morally) *An oath as restraining a person from violating his word, etc.*

(δρμ-άω -ώ, f. δρμήσω, p. δρμηγκα), 1. aor. δρμησα, v. n. [δρμ-ή, “a start, setting out”] (“To make a start, etc.; hence) With accessory notion of impetuosity, etc.: *To rush violently or furiously*.

δρνις, ιδος, (m. and) f.: 1. *A bird*.—2. Of domestic fowls: *A hen*.

δρος, εος ους, n.: 1. *A*

*mountain*.—2. Plur. : *A chain of hills; a mountain-ridge.*

(*δρύσσω*, *δρύττω*, f. *δρύξω*), 1. aor. *ἔρυξα*, v. n. and a.: 1. Neut. : *To dig*.—2. Act. : *To dig a place for*.

(*δρυχ-έρωμαι* -*οῦμαι*, f. *δρυχήρωμαι*), 1. aor. *ἀρχηρώμην*, v. mid. [prob. *δρυχ-ος*, “a row” of trees] (“To stand, etc., in, or to form a row” for the purpose of dancing; hence) *To dance*, whether with others or by one’s self.

*εα, η, δ*, pron. demonstr. and rel.: 1. Demonstrative = *οὗτος*, *This, that* :—*ἀ μέν . . . οὐλα δέ, these (= some) seeds . . . and other seeds*; in each case supply *σπέρματα*, “seeds,” from the preceding verb *σπείρειν*, “to sow” :—*φ μέν . . . φ δέ . . . φ δέ, to one (servant) . . . and to another (servant) . . . and to another (servant)*, xxv. 15; where with each φ supply *δούλῳ*.—2. Relative: *Who, which* :—*οὐ (supply τόνον), adverbial gen. of place, where*, xviii. 20 :—*ἐπάρω οὐ (supply τόνον), above (or over) the place where*, ii. 9 :—*ἔως οὐ (supply χρόνον), up to what time, or the time that; until*, i. 25.—a. By attraction the relative (a) is put in the case of the antecedent, instead of that required by the verb on which it depends :—*περὶ παντὸς πράγματος, οὐ ἔάν αἰτήσων-*

*ται, for τέ έάν, etc., xviii. 19; cf., also, xxiv. 50.*—(b) Takes the subst. out of the demonstrative clause into its own clause and its own case :—*λίθον δν ἀπεδοκίμασαν οι οἰκοδομοῦντες, οὗτος, etc.*, for *λίθος οὗτος, δν, etc.*, xxi. 42.—b. The demonstrative pron. is frequently omitted before the relative, whether in the same, or a different, case :—*ἴδειν ή θλέπετε* for *ἴδειν ἔκεινα, ή θλέπετε*, xiii. 17 :—*οἴδε . . . ὅν χρεῖαν ἔχετε* for *ἔκεινα, ὅν, etc.*, vi. 8 :—*ἀλλ' οἰς ήτοίμασται* for *ἀλλ' ἔκεινων (ἔστιν) οἰς, etc.*, xx. 24.—c. For *δις άν, δις έάν, etc.*, see 2. *άν* and 2. *έάν*.—d. Sometimes a demonstr. pron. is found in the same clause as a relative; and, when this is the case, the demonstrative is both emphatic and explanatory :—*οὐ τὸ πτύον δι τῇ χειρὶ αὐτοῦ, whose fan-his, I mean—is in his hand*, where *αὐτοῦ* belongs to *πτύον*, not to *χειρὶ*, iii. 12 [prob. akin to Sans. rel. pron. *ya*, “who, which”].

*ὅσος, η, ον, adj.* : 1. Of time: *As long as, how long*.—2. Of number: *As many as, how many*; for *ὅσοι άν* or *έάν*, see 2. *άν*, no. 2, and 2. *έάν*.—As Subst.: a. *ὅσοι, ον, m. plur. As many as*.—b. *ὅσα, ον, n. plur. As many things as, how many things*.

**δέριον**, *ov*, n. *A bone* [akin to Sans. *asthi*, “a bone”].

**δεῖ-τις**, *ἡ-τις*, *δ-τι*, pron. indef., rel. and interrog. [*δις*, “who”; *τις*, “any”] 1. Indefinite: (“Any one who, anything which”; *i. e.*) *Whoever, whatever person or thing*.—2. Relative: Referring to a definite person, *etc.*, but with a certain general notion attaching to it: *Who*.—3. Interrogatives: *What?*

**δεσφύς**, *δος*, f. *The hip, the loins*.

**δεῖ-αν**, adv. [*δεῖ-ε*, “when”; *αν*, indefinite particle] With Subj., always in classical authors and mostly in Gr. Test.

**δεῖ**, adv. *When*.

1. **δεῖτι**, adv. [adverbial neut. of *δεῖτις*; see *δεῖτις*, no. 8] *For what reason, why, wherefore*.—N.B. This word is written *δεῖτι* and *δεῖτι*, to distinguish it from *δεῖτι*, “that”; see following word.

2. **δεῖ**, adv. and conj.: 1. Adv.: a. *That*.—b. Used after a verb, *etc.*, denoting “speaking,” *etc.*, before the quoted words of another person. In this case it is equivalent to the inverted commas used in English, and is not to be rendered:—*λέγοντες δεῖ οὐτοι* *οι λέγατοι*, *saying, These last, etc.*, *xx. 12*.—2. Conj.: a. *Because*.—b. *Seeing that, inasmuch as, for that*.

**δέρον**, for *οὐτίνος*, gen. sing. of *δεῖτις*:—*ἕως δέρον, sc. χρόνου*, (*until—or up to—whatever time; i. e.*) *while, as long as*, v. 25.

1. **οὐ**, masc. and neut. gen. sing. of *δις*.

2. **οὐ**, as adv. *Where*; see *δις*.

3. **οὐ** (before a consonant, *οὐκ* before a soft vowel, before an aspirated vowel *οὐχ*), adv.:

1. *Not* :—*οὐ μή* (with Subj.), *not by any means, by no means*.—2. Imparting to a word the very reverse of the meaning which such word has by itself:—*δύναμαι, to be able*; *οὐ δύναμαι, to be unable*; *θέλω, to be willing*; *οὐ θέλω, to be unwilling*.

**οὐαί**, interj. expressive of grief, *etc.* *Woe!*—In St. Matthew always folld. by Dat.

**οὐδεῖ-ως**, adv. [*οὐδεῖ-ός*, “not even one, none”] (“After the manner of *οὐδέ*-*ός*”; hence) *Not at all, in no wise*.

**οὐδεῖ**, conj. and adv. [*οὐ*, “not”; *δεῖ*, “and”] 1. Conj.: *And not, nor*:—*οὐδεῖ . . . οὐδεῖ*, *neither . . . nor*; *οὐ . . . οὐδεῖ*, *not . . . nor*.—2. Adv.: *Not even*.

**οὐδε-εἰς**, *οὐδε-μία*, *οὐδε-έρ*, adj. [*οὐδε-έ*, “not even”; *εἰς*, “one”] *Not even one, not one*.—Adverbial neut. : *οὐδέν* (cf. Latin *nihil*), *In no respect*,

*not at all.*—As Subst.: a. οὐδείς, m. *No one, nobody*;—after a negative, *any one, anybody*.—b. οὐδέν, n. *Nothing*;—after a negative, *anything*.

οὐδέ-ποτε, adv. [οὐδέ, “not even”; ποτέ, “at any time”] *Not even at any time, never at any time, never.*

οὐκ; see οὐ.

οὐκ-έτι, adv. [οὐκ, “not”; ἔτι, “any longer”] *No longer, no more.*

οὖν, adv. : 1. *Then.*—2. *Therefore, consequently.*

οὐ-πω, adv. [οὐ, “not”; πω, “yet”] *Not yet, not as yet.*

οὐράν-ιος, ιον (also, ιος, ια, ιον), adj. [οὐράν-ος, “heaven”] *Of, or belonging to, heaven; heavenly.*

οὐράνος, οῦ, m., sing. and plur. *Heaven, the heavens.*

\*Οὐρίας, ου, m. (“Light of Jehovah”) *Ourias (or Uriah); the husband of Bathsheba;* 2 Sam. xi. 3 *sqq.*

οὖς, ἀτός, n. *An ear.*

οὐστα, οὐστι, fem. nom. sing., and masc. and neut. dat. plur. of οὐν.

οὐ-τε, conj. [οὐ, “not”; τε, “and”] 1. *And not, nor:*—οὐτε . . . οὐτε, *neither . . . nor.*—2. (= οὐδέ) *Not even.*

οὗτος, αὕτη, τοῦτο, pron. dem. *This.*—At x. 22 inserted after several intervening words in the case and gender of preceding Subject of the verb

for the sake of emphasis; cf., also, xviii. 4.—As Subst. : a. Masc. : οὗτος, *This man*;—Plur. : *These men, these.*—b. Neut. : (a) τοῦτο, *This thing, this.*—(b) Plur.: ταῦτα, *These things.*

οὗτ-ως (before a consonant οὗτ-ω), adv. [οὗτ-ος, “this”] *In this way or manner; thus, so.*

οὐχ; see οὐ.

οὐχί, a strengthened form of οὐχ; see οὐ.

δφειλ-έτης, έτου, m. [δφειλ-ω, “to owe”] (“One who owes”; hence) *A debtor.*

δφειλ-ή, ής, f. [id.] (“An owing”; hence) *A debt.*

δφειλ-ημα, ήμάτος, n. [id.] (“A thing owed”; hence) *A debt.*

δφειλόμενος, η, ον, P. pres. pass. of δφειλω :—τὸ δφειλόμενον, *that which is owed, i. e. the debt.*

δφειλω, (f. δφειλήσω, p. ὁφειληκα), 1. aor. οφειλα, v. a. and n. : 1. Act. : *To owe.*—2. Neut. : *To be a debtor, i. e. to be bound to do, etc., according to one's oath;* xxiii. 16, 18. —Pass. : δφειλομαι.

δφ-θαλμός, θαλμοῦ, m. [prob. akin to root δπ, “to see”] (“The seeing thing”; hence) *An eye, whether actually or figuratively.*

δφ-ις, ιως, m. *A snake, serpent* [prob. akin to Sans. *ahi*, “a snake”].

δχλος, ου, m. *A crowd, multitude, throng of people.*

δψι, adv. *Late in the day, at or towards evening;—at xxviii. 1 folld. by Gen.*

δψι-λος, ία, ιον, adj. [δψι-ε; see δψι] ("Pertaining to δψι; hence) *Towards the latter part of the day, drawing towards evening, late in the day or afternoon* — As Subst.: δψια, ια, f. *The latter part of the day, late afternoon, early evening*; viii. 16, etc.

δψιματ, fut. ind. of δρω.

(πάγιδ-ενω), 1. aor. δ-κάγιδενσα, v. a. [πάγιλ, πάγιδος, "a trap, snare"] ("To take in a trap or snare"; hence) *To entrap, ensnare in conversation, etc.*

πάθειν, 2. aor. inf. of πάσχω.

παιδ-άριον, αριον, n. dim. [παις, παιδ-ός, "a child"] *A little child.*

παιδ-ιον, ιον, n. dim. [παις, παιδ-ός, "a child"] *A little, or young, child, whether male or female.*

παιδ-ισκη, ισκη, f. dim. [id.] *A little, or young, female child; a little, or young, girl; a maiden.*

παις, παιδός, m. (and f.) *A child, whether boy or girl.*

παισ, (f. παισω and παισηω, p. πέπταικα), 1. aor. ιπαισα,

*St. Matt.*

v. a. *To strike, smite, inflict blows upon.*

πάλαι, adv. *Long ago, long since.*

πάλαι-ός, δ, δν, adj. [πάλαι, "long ago"] ("Of, or belonging to, πάλαι"; hence) *Old.* — As Subst.: παλαιά, ὥν, n. plur. *Old things.*

πάλιγ-γεν-εστα, εστα, f. [for παλιν-γεν-εστα; fr. πάλιν, "again"; γεν, root of γίγνομαι, "to be born"] ("A being born again"; hence) *In reference to a future state: With art.: The renewal of life, i. e. the resurrection.*

πάλιν, adv.: 1. *Again, a second time.* — 2. *Again, back again.*

πάρα, prep. gov. gen., dat., and acc.: 1. With Gen.: a. *From.* — b. In inquiries: *Of* a person, as to information proceeding from him. — 2. With Dat.: a. *Near, beside.* — b. *With.* — c. *Before, among, persons.* — 3. With Acc.: a. *Beside, by the side of, near, by.* — b. *Near, at* [akin to Sans. pard, "away"].

πάρδ-βαίνω, f. πάρδ-βήσομαι, p. πάρδ-βέβηκα, v. a. [πάρδ, "by or beyond"; βαίνω, "to go"] ("To go by or beyond"; hence) *Morally: To transgress, break, a command, etc.*

πάρρβολ-ή, ης, f. [for πάρ-βολ-ή; fr. πάρρβάλ-λω, "to

compare"] ("A comparing"; hence) 1. *A comparison, illustration.*—2. *A parable.*

πᾶραγγέλλω, ἄσα, αν, P. 1. aor. of πᾶραγγέλλω.

πᾶρ-αγγέλλω, (f. πᾶρ-αγγελῶ, p. πᾶρηγγελκα), 1. aor. παρ-ήγγειλα, v. a. [πᾶρ-ά, "from"; ἀγγέλλω, "to convey a message"] ("To convey a message from" one; hence, "to pass the word" from soldier to soldier; hence) With Dat.: *To order, command, bid, give orders to.*

πᾶρ-γίνομαι, (f. πᾶραγενήσομαι), 2. aor. πᾶρ-εγενόμην, v. mid. [πᾶρά, "near"; γίνομαι, "to be"] 1. *To be near, to be at hand.*—2. *To arrive, come up.*

πᾶρ-ἄγω, (f. πᾶράξω), v. n. [πᾶρ-ά, "by"; ἄγω, "to lead"] ("To lead by"; hence, in reflexive or neut. force, "to lead one's self by"; hence) *To pass by or along.*

πᾶράδιδοσθαι, pres. inf. pass. of πᾶραδίδωμι.

πᾶράδιδούς, οῦσα, ὄν, P. pres. of πᾶραδίδωμι.

πᾶρ-θίδωμι, f. παρα-θάσω, p. παρα-θέδωκα, 1. aor. παρ-έδωκα, 2. aor. παρ-έδων, (pluperf. without augment, παρ-θέδωκεν), v. a [πᾶρδ, "from"; θίδωμι, "to give"] ("To give from" one's self to another; hence) 1. *To give up, surrender, into the hands of*

another.—2. *To deliver up, betray.*—Pass.: πᾶρά-θίδωμαι, p. παρα-θέδωμαι, 1. aor. παρ-θέθην, 1. f. παρα-θεθήσομαι.

πᾶράδιθοθήναι, 1. aor. inf. pass. of πᾶραδίθωμι.

πᾶράδο-σις, σεως, f. [παρα-δίδωμι, "to hand down," through a verbal root παράδο, i. e. παρά and δο; see δίδωμι at end] ("A handing down"; hence) *A tradition.*

πᾶράδούς, δούσα, δόν, P. 2. aor. of πᾶραδίδωμι.

πᾶράδοφ, 3. pers. sing. 2. aor. subj. of πᾶραδίδωμι.

πᾶράδωσω, fut. ind. of πᾶραδίδωμι.

πᾶρ-θαλάσσ-τος, ἵα, ἵον (also, -τος, ἵον), adj. [πᾶρά, "by, beside"; θάλασσ-α, "sea"] ("That is by, or beside, the sea"; hence) *Lying, or situate, on the sea-coast.*—N.B. The word occurs only once in the Gr. Test., viz. at iv. 13; and is there used with reference to the Sea of Galilee.

πᾶρ-κάλέω-καλῶ, f. παρα-κάλω and later παρα-καλέσω, 1. aor. πᾶρ-εκάλεσα, v. a. [πᾶρδ, "to"; καλέω, "to call"] ("To call to" oneself; hence) 1. *To call upon, appeal to for help, etc.*—2. *To entreat, beg, beseech.*—3. *To comfort, console.*—Pass.: πᾶρ-κάλ-έομαι, -κάλούμαι, 1. aor. πᾶρ-εκλήθην, 1. fut. πᾶρα-κληθήσομαι.

πάρακληθῆναι, πάρακληθή-  
σομαι, 1. aor. inf. and 1. fut.  
ind. pass. of πάρακλέσω.

(πάρ-άκοντα, f. πάρ-άκον-  
τονται), 1. aor. πάρ-ήκουσα,  
v. a. [πάρα, "beside"; hence,  
"amiss, wrongly"; ἀκούω, "to  
hear"] ("To hear amiss or  
wrongly"; hence) With Gen.:  
*To neglect to hear; to pay no  
heed to, to disregard, disobey.*

πάρα-λαμβάνω, f. πάρα-  
λήψομαι, 2. aor. πάρ-έλαβον,  
v. a. [πάρα, "from"; λαμβάνω,  
"to take"] ("To take from"  
the hands of another; hence)  
1. *To take to one's self, as a  
wife, or with one, as a com-  
panion, witness, etc.*—2. *To  
receive.*—Pass.: πάρα-λαμβ-  
άνομαι, 1. fut. πάρα-ληφθή-  
σομαι.

πάραλυτίκος, τική, τικόν,  
adj. [for παραλυσ-τίκος; fr.  
παράλυσ-ις, "palsy, paralysis"]  
("Pertaining to παράλυσις";  
hence) *Affected with paralysis.*  
—As Subst.: πάραλυτίκος,  
οῦ, m. *One who has paralysis;  
a paralytic.*

πάρα-πορεύομαι, v. mid.  
[πάρα, "past, by"; πορεύομαι,  
"to go"] *To go past or by;  
to pass along.*

πάρα-πτώ-μα, μάτος, n.  
[πάρα, "beside"; πτώ, a root  
of πιπτω, "to fall"] ("That  
which falls beside" the mark;  
hence, with reference to the  
divine requirements, "that

which misses" them; hence)  
A *sin, wickedness*, whether  
from falling short of what  
God enjoins, or from trans-  
gressing it.

πάρασκευή, η, f. [παρα-  
σκευάω, "to prepare," through  
verbal root παρασκευ] ("A  
preparing, preparation"; hence)  
Among the Jews: *Prepara-  
tion-time* or *Preparation-  
day*; i. e. the day on which  
preparation was made for the  
Sabbath day which followed  
it, and on which work was not  
to be done.

πάραστισσω, fut. ind. of  
πάριστημι.

πάρα-τίθημι, f. πάρα-θήσω,  
1. aor. παρ-έθηκα, v. a. [πάρα,  
"beside"; τίθημι, "to put or  
place"] ("To put, or place,  
beside" a person; hence) With  
Acc. of thing and Dat. of  
person: *To lay before one;  
to put forth to one.*

πάρα-χρῆμα, adv. [= παρὰ  
τὸ χρῆμα, "beside the thing"]  
*On the spot, forthwith, im-  
mediately, straightway.*

πάρεδόθην, 1. aor. ind. pass.  
of πάρεδίδωμι.

πάρεδωκα, 1. aor. ind. of  
πάρεδίδωμι.

πάρεθηκα, 1. aor. ind. of  
πάρετίθημι.

πάρει, 2. pers. sing. pres.  
ind. of πάρειμι.

πάρ-ειμι, f. πάρ-έσομαι, v. n.  
[πάρ-ε, "by, beside"; ειμι.

“to be”] (“To be by, or beside,” one, etc.; hence) *To be present.*

πᾶρ-εκτός, adv. [πᾶρά, “from”; ἐκτός, in force of “except”] With Gen.: *Except from, or for, a thing.*

πᾶρελθόμει, fut. ind. of πᾶρέρχομαι.

πᾶρελθεῖν, 2. aor. inf. of πᾶρέρχομαι.

πᾶρελθέντω, 3. pers. sing. 2. aor. imperat. of πᾶριρχομαι.

πᾶρελθω, 2. aor. subj. of πᾶρέρχομαι.

πᾶρ-έρχομαι, f. πᾶρ-ελεύσομαι, p. πᾶρ-ελήλυθα, 2. aor. πᾶρ-ήλθον, v. mid. [πᾶρά, “past”; ἔρχομαι, “to come or go”] 1. *To come, or go, past or by a place, person, etc.*—2. *To pass away; i. e.: Of heaven and earth: To come to nothing, to be removed, to perish, etc.*; xxiv. 35.—b. *Of words, etc.: To be of no effect, to fail of accomplishment;* xxiv. 35.—c. *Of any portion of God’s law: To perish.*—d. *To be removed, or taken away;* xxvi. 39.—3. *Of a generation of men: To pass from the earth, etc.*; xxiv. 34.

πᾶρεστηκώς, νία, ὅς, P. perf. of πᾶρεστημι.

πᾶρ-έχω, f. πᾶρ-έξω (and πᾶρα-σχήσω, p. πᾶρ-έσχηκα), v. a. [πᾶρ-ά, “beside”; ἔχω, “to have or hold”] (“To hold, beside” a per-

son, etc.; hence) *To cause, occasion, bring, etc.*

πᾶρηλθον, 2. aor. ind. of πᾶρέρχομαι.

παρέθνος, ov, f. *A maiden, virgin.*

πᾶρ-ίστημι, f. πᾶρα-στήσω, p. πᾶρ-ίστηκα, 1. aor. πᾶρ-ίστησα, (2. aor. πᾶρ-ίστην), v. a. and n. [πᾶρά, “beside, before”; ίστημ, “to cause to stand;—to stand”] 1. Act.: With Acc. of nearer Object and Dat. of person: *To place some object beside, or near, one.*—2. Neut.: In perf., plu-perf, and 2. aor.: a. *To stand beside or near.*—b. In time: *To be at hand, to be near.*

πᾶρομοι-ἄλια, v. n. [πᾶρδμοιος, “much like”] With Dat.: *To be much like, to resemble greatly.*

πᾶρου-σία, σίας, f. [for πᾶροντ-σία; fr. πᾶρων, παρόντος, “present”] *A being present, presence.*

πᾶρ-οψ-ίς, Ἄσος, f. [πᾶρ-ά, “beside, at the side of”; ὄψον, “meat”; hence, (plur.) “rich fare, dainties”] (“A thing pertaining to dainties at the side” of the table; hence, “a dainty side-dish”; hence) *A dish, or platter, on which a side-dish is served.*

πᾶς, πᾶσα, πᾶν, adj.: 1. Sing.: a. *All, the whole, the whole of.*—b. *Every.*—As Subst.: (a) πᾶς, παντός, m.

*Every one, each man.*—(b) *τάν, ταῦτα, n. Everything.*—2. Plur. : *All.*—As Subst. : a. *τάντες, αν, m. plur. All men or persons, all.*—b. *τάντα, αν, n. plur. All things.*—3. In a restricted or qualified force : *All, in the meaning of a very large number of.*—As Subst. : *τάντες, αν, m. plur. All men; i. e. very many men.*—4. Position of *τάν* :—When a subst., preceded by the article, is to be strongly marked, *τάν* is placed either before the article or after the subst. :—*τάντας τούς ταῖς, all THE CHILDREN, ii. 16;—αἱ τρίχες . . . τάνται, all THE HAIR, x. 80.*

\**πλάσχα, n. indecl. ("A passing over"; hence, "a sparing") The Passover; i. e. a. The Jewish feast of seven days kept annually in commemoration of God's deliverance of His people from Egyptian bondage.—b. The Supper at which the Jews ate the Paschal lamb.—c. The Paschal lamb itself.*

*πάσχω, (f. πέσσομαι), p. πένονθα, 2. aor. ἐπάθον, v. a. and n. irreg. [for πάθ-σχω, fr. root πάθ] 1. Act. : To suffer.—2. Neut. : Limited by a word denoting evil : To be in the state or case denoted by such limiting word :—κακῶς πάσχειν, (to be badly; i. e.) to be ill off, to be in evil plight,*

xvii. 15 [akin to Sans. root *BIDH*, "to press hard, torture," etc.]

*πάταξα, ἀσα, αν, P. 1. aor. of πάτασσω.*

*πάτάξω, fut. ind. of πάτασσω.*

*πάτασσω, f. πάταξ, 1. aor. ἐπάταξα, v. a. To strike, smite, wound, esp. with a deadly blow.*

*πάτηρ, τέπος τρόπος, m. ("A protector"; also, "a nourisher") 1. A father, as one who protects, etc.—2. Of God, as *The Father* of Christ and Christ's people [akin to Sans. *pitṛi*, fr. root *PĀ*, "to protect, to nourish"; cf. Lat. *pater*].*

*πατρ-ίς, ιδος, f. [πατήρ, πατρ-ός, "a father"] ("That which belongs to one's father or fathers"; hence) *Fatherland, native country, land of one's birth.**

(*πάχ-ύνω, f. πάχυνω, v. a. [πάχ-ύς, "thick"; hence, "fat"] ("To make fat, to fatten"; hence) Morally : 1. To make gross or stupid.—2. Pass. : (πάχ-ύνομαι, p. πεπάχυνσμαι), 1. aor. ἐπάχυνθην, To be made, or become, gross or stupid; to wax gross.*

*πείθω, f. πείσω, (p. πέπεικα), 1. aor. ἐπείσα, v. a. : 1. Act. : To persuade.—2. Mid. : (πείθομαι, f. πείσομαι), 2. p. πέπειθα : With ἐπί : To trust, or*

*λαύσις* confidence, in; to rely upon.—3. Pass. : πενθομαι, p. πέπεισμαι, 1. aor. ἐπεισθην, l. fut. πεισθήσομαι, *To be persuaded or convinced.*

πειν-άω -ώ, f. πεινᾶσσα (and πεινήσσω, p. πεινήνηκα), 1. aor. ἐπεινάσσα (and ἐπεινήσσα), v. n. [πειν-α, "hunger"] ("To have πεινά"; hence) *To feel hunger, to be hungry, whether physically or spiritually.*

πεινῶντες, contr. masc. nom. plur. of P. pres. of πεινῶ.

πειρ-άζω, 1. aor. ἐπειράσσα, v. a. [πειρ-α, "a trial or proof"] 1. *To make trial or proof of a person.*—2. *To seek to draw into evil, to tempt to sin.*—Pass. : πειρ-άζομαι, 1. aor. ἐπειράσθην.

πειράζων, ογσα, ον, P. pres. of πειράζω:—δ πειράζων, *he who tempts, the tempter, i. e. the devil.* iv. 3.

πειρασθῆναι, 1. aor. ind. pass. of πειράζω.

πειρασ-μός, μοῦ, m. [for πειραδ-μός; fr. πειράζω (= πειράδ-σω), "to tempt"] *Temptation.*

πεισθῆσομαι, 1. fut. ind. pass. of πείθω.

πλάγιος, eos ous, n. *The sea; the open expanse of the sea.*

πέμπω, f. πέμψω, (p. πέμπωντα), 1. aor. ἐπεμψα, v. a. *To send.*

πέμψας, ἄσα, αν, P. 1. aor. of πέμπω.

πενθερά, ἄσ, f. *A mother-in-law* [akin to Sans. root BANDH, "to bind"; and so, literally, "she who binds"].

πενθ-άω -ώ, (f. πενθησω, p. πενθένηκα), 1. aor. ἐπένθησα, v. n. [πένθ-ος, "grief"] ("To have πένθος"; hence) *To grieve, mourn, sorrow.*

πενθοῦντες, contr. masc. nom. plur. of P. pres. of πενθέω.

πεντάκισ-χιλίοι, χιλίαι, χιλία, num. adj. plur. [πεντάκις, "five times"; χιλίοι, "a thousand"] ("Five times a thousand"; i. e.) *Five thousand.*

πέντε, num. adj. indecl. *Five* [akin to Sans. pančhan, "five"].

πεπεισμένος, η, ον, P. perf. pass. of πείθω.

πέποιθα, perf. ind. mid. of πείθω.

πέραν, adv. *Beyond; sometimes with Gen.:*—τὸ πέραν, *the further side, the country beyond*; see 1. δ, no. 6, b [lengthened fr. πέρα, and akin to Sans. para, "distant, being beyond"].

πέρ-ας, ἄτος, n. [περ-άίνω, "to bring to an end"] ("That which brings to an end"; hence) *The end or furthest part, an extreme limit or boundary.*

περάτων, gen. plur. of πέρας.

**περί**, prep. gov. gen. (dat.) and acc.: 1. With Gen.: ("Around, about"; hence) *About, concerning, respecting.* —2. With Acc.: a. Locally: *Around, about.* —b. Of time: *About, near to.*

**περί-ἄγω**, imperf. **περιῆγον**, v. n. [περί, "around"; ἄγω, "to lead"] ("To lead" a person, etc., "around"; hence, in reflexive force, "to lead one's self around"; hence) *To go around or about*; —in St. Matthew folld. in every instance by Acc. of place dependent on prep. in verb.

(περί-βάλλω), f. **περί-βάλλω**, 2. aor. **περί-έβαλον**, v. n. [περί, "around"; βάλω, "to throw or cast"] 1. Act.: *To throw, or cast, something around one, etc.* —2. Mid.: (περί-βάλλομαι), f. **περί-βάλούμαι**, 2. aor. **περί-έβάλομην**, ("To throw around one's self"; hence) *To clothe, or array, one's self*; vi. 29; 31. —In English Version rendered as a pass. verb.

**περίθετες**, *εῖσα, ἐν*, P. 2. aor. of **περιτίθημι**.

**περί-λύπη-ος**, *ον*, adj. [περί, in "intensive" force; λύπη, "grief"] ("Being exceedingly in grief"; i. e.) *In deep grief, very sorrowful, etc.*

**περί-πάτέω** —**πάττω**, f. **περί-πάτησω**, 1. aor. **περί-επάτησα**, v. n. [περί, "around"; πατέω,

"to walk"] *To walk around, to walk about.*

**περίπατών**, *οῦσα, σῦν*, contr. P. pres. of **περιπάτέω**.

**περίσσευ-μα**, *μάτος*, n. [περισσεύω, "to be over and above"] ("That which is over and above"; hence) *Abundance.*

**περισσ-εύω**, 1. aor. **ἐπερισσ-εύσα**, v. n. [περισσ-ός, "over and above"] 1. *To be over and above; to be more than enough; to remain over and above.* —2. In comparisons: *To surpass, excel, exceed*; —at v. 20 strengthened by **πλειον**. —3. Impers. fut. paß.: **περισσευθήσεται**: With Dat.: *There shall be superabundance to one, one shall abound or have abundance.*

**περιστενών**, *ουσα, ον*, P. pres. of **περιστενώ**: —**τὸ περιστενόν**, *that which is, or remains, over and above.*

**περι-σσός**, *σσή, σσόν*, adj. [περί, "beyond"] 1. Pos.: *Beyond measure, exceedingly great, exceeding, excessive.* —As Subst.: **περισσόν**, *οῦ*, n. *Excess*, i. e. something beyond a thing in degree, etc. —2.

Comp.: *Far or much greater.*

Comp.: **περισσ-ότερος**; (Sup.: **περισσ-όττατος**).

**περισσότερον**, comp. adv. [adverbial neut. of **περισσ-ότερος**; see **περισσός**] *More exceedingly, in a much greater degree, etc.*

περισσότερος, *as, or*; see περισσός.

περιστ-ός, adv. [περισσ-ός, “*exceeding*”] (“*After the manuer of the περισσός*”; hence) *Exceedingly, excessive-ly, very much, etc.*

περιστερά, *as, f. A dove, pigeon.*

περί-τίθημι, (f. περί-θησω), 1. nor. περί-έσκα, 2. aor. περί-έθην, v. a. [περί, “*around*”; τίθημι, “*to put or place*”] With Acc. of nearer Object and Dat. of remoter Object: 1. *To put something around, or on, a person or thing;—at xxvii. 48 supply αὐτὸν (= στόγγον) after περίθει.*—2. With accessory notion of fastening, etc.: *To tie about, to fasten upon.*

(περί-χωρ-ός, *or, adj. [περί, “*around*”; χῶρ-ός, “*a place or spot*”]*) “*Being, or that is, etc., around or round about a place.*”—As Subst.: περί-χωρος, *ou* (supply γῆ), *f. Neighbouring country; coun-try in the neighbourhood of or round about a place, etc.*

πεσών, *οὐσα, δι, P. 2. aor. of πίπτω.*

(πετ-εινός, *εινή, εινος, adj. [πέτ-ομαι, “*to fly*”]*) “*Flying, able to fly, winged.*”—As Subst.: πετεινά, *ῶν, n. plur. (“*Flying, or winged, things*”—i. e. here, “*creatures*”; hence) *Birds, fowls.**

πέτρα, *as, f. A rock, whe-ther actual or figurative.*

Πέτρος, *ou, m. [πέτρος, “*a piece of rock, a stone*”]* *Peter;* the interpretation of *Cephas*, a name given by Christ to Simon the son of Jonas.

πετρ-ώδης, *ώδες, adj. [πέτρ-ος, “*a stone*”]* (“*Pertaining to πέτρος*”; hence) *Stony.*—As Subst.: πετρώδη, *ων, n. plur. Stony places.*

πεφορτισμένος, *η, or, P. perf. pass. of φορτίω.*

πήρα, *as, f. A leathern wallet, knapsack, scrip, etc., used by travellers for carrying necessaries.*

πῆχυς, *εως, m. (“*A fore-arm*; hence) As a measure of length: *A cubit, i. e. the distance from the point of the elbow to the end of the little finger; about 18 inches [akin to Sans. bāhu, “*the arm*”].**

πικρ-ός, *adv. [πικρ-ός, “*bitter*”]* (“*After the manner of the πικρός*”; hence) *Bitterly.*

Πιλάτος, *ou, m. [Gr. form of Lat. Pilatus]* *Pilatus or Pilate (Pontius); a Roman Procurator of Judæa, who came into office A.D. 26, and held it for ten years. His conduct during that time ap-pears to have been very tyr-anical; so much so, indeed, that it caused an insurrection at Jerusalem, and subse-quent-ly a rising of the people at*

Samaria, neither of which was suppressed without bloodshed. The Samaritans having laid a complaint against him before Vitellius, the governor of Syria, he was deprived of power and sent to Rome to answer for his conduct. There he arrived shortly after the death of Tiberius in March A.D. 37. Caligula, the successor of Tiberius, banished him into Gaul, and in that country he is said to have died by his own act A.D. 41.

**πίμ-πλη-μι**, f. **πλήσω**, p. **πέπληκα**, 1. aor. **ἐπλησα**, v. a. With Acc. and Gen.: *To fill* a thing with something;—at xxvii. 48 supply *abτόν* (= *τὸν σπόγγον*) as Acc. after **πλήσας**.—In Pass.: With Gen. alone; xxii. 10.—Pass. (p. **πέπλησμα**), 1. aor. **ἐπλήσθην**, 1. fut. **πλησθήσομαι**: [lengthened fr. root **πλη**, akin to Sans. root **PEĀ**, “to fill”].

**πίναξ**, **άκος**, m. (“A board”; hence) *A wooden dish, trencher, platter*.

**πίνει**, f. **πίουμαι**, p. **πέπωκα**, 2. aor. **ἐπίον**, v. a.: 1. *To drink*.—2. *To drink of or out of* [roots **πι** and **πο**, akin to Sans. roots **PI** and **PA**, “to drink”].

**πιπράσκει**, p. **πέπράκα**, v. a. *To sell*.—Pass.: **πιπράσκομαι**, p. **πέπράμαι**, 1. aor. **ἐπράθην**, (f. **πράθησομαι**);—at xxvi. 9 with Gen. of price.

**πίπτει**, f. **πεσοῦμαι**, p. **πέπτωκα**, 2. aor. **ἐπέσον**, v. n. *To fall* [reduplicated fr. root **πετ**, akin to Sans. **PAT**, “to fly”; also “to fall down”].

**πιστ-έω**, f. **πιστεύω**, p. **πειστεύκα**, 1. aor. **ἐπιστεύσα**, v. n. [**πιστ-ις**, “belief”] (“To have **πίστις**”; hence) 1. *To believe or credit*.—2. *To believe, have faith*.—3. With Dat. of person: *To believe, etc., a person*.

**πίσ-τις**, **τις**, f. [for **πιθ-τις**; fr. **πιθ**, root of **πειθω**, “to persuade”; Pass., “to be persuaded, to believe or trust”] (“A believing or trusting”; hence) *Belief, trust, faith*.

**πισ-τός**, **τή**, **τόν**, adj. [for **πιθ-τός**; fr. **πιθ**, root of **πειθω**, “to persuade”; Pass., “to be persuaded; to believe or trust”] *Faithful, trusty*.

**πλάν-άς -ώ**, f. **πλανήσω**, 1. aor. **ἐπλάνησα**, v. a. [**πλάνος**, “a leading astray”] *To lead astray, to deceive, etc.*

**πλάν-η**, **ης**, f. (“A wandering or a straying”; hence) *Error, etc.*

**πλάν-ος**, **ον**, adj. [**πλάν-ως**, “to lead astray”] *Leading astray, misleading*.—As Subst.: **πλάνος**, **ον**, m. *A deceiver, impostor*.

**πλάτεια**, as, f. [fem. of adj. **πλατύς**, “broad,” used as a Subst.] *A broad road or way, as opposed to **βύμη**, a street; see **βύμη***.

πλάτ-ύνω, (f. πλάτυνâ), v. a. [πλατ-ύς, "wide, broad"] *To make something wide or broad.*

πλάτ-ύς, εῖα, ὁ, adj. *Wide, broad* [akin to Sans. *prith-u*, "great"; fr. Sans. root **PRATH**, "to be extended"].

1. πλείον, nom. and acc. neut. sing. of πλείων.

2. πλείον, comp. adv. [adverbial neut. of πλείων, "more"] Of degree: *More, in a greater or higher degree.*

πλείστος, η, ον; see πολύς.

πλείων (πλέων), ον; see πολύς.

(πλέκ-ω, f. πλέξω, p. πέ-πλεχα and τέπλοχα), 1. aor. έπλεξα, v. a. *To plait, make by plaiting* [akin to Sans. root **PRICH**, "to mix, to unite"].

πλέξας, ἄσα, αν, P. 1. aor. of πλέκω.

πληθυνθήσομαι, 1. fut. ind. pass. of πληθύνω.

(πληθ-ύνω), v. a. [πλήθ-ω, "to fill"] 1. *To fill, make full.*—2. Pass.: 1. aor. έπληθύνθην, ("To be made full"; hence) Of iniquity: *To become, or wax, great; to be excessive.*

πλήν, adv.: 1. *Except.*—2. *But, but however.*

πληρ-όω, f. πληρώσω, p. πεπλήρωκα, 1. aor. έπληρωσα, v. a. [πλήρ-ης, "full"] ("To make" a thing, etc., "πλήρης"; hence) 1. *To fill.*—2.

*To fulfil, accomplish.*—Pass.: πληρ-όσμαι -σύμαι, p. πε-πλήρωμαι, 1. aor. έπληρώθην, 1. fut. πληρωθήσομαι.

πληρώ-μα, μάτος, π. [lengthened fr. πλήρο-μα; fr. πληρό-ω, "to fill"] ("That which fills"; hence) *A piece of cloth, etc., for filling up a hole or rent in a garment.*

πλησίον, adv. [adverbial neut. of πλησίος, "near"] 1. *Near, nigh.*—2. With art. prefixed: *A neighbour*; see 1. δ, no. 6, b.

πλοῖον, ου, π. [i. e. πλόδ-ιον, for πλέ-τον; fr. πλέ-ω, "to swim or float"] ("The swimming, or floating, thing"; hence) *A vessel, ship, etc.*

πλού-σίος, σία, σίον, adj. [for πλούτ-σίος; fr. πλοῦτ-ος, "wealth"] ("Pertaining to πλούτος"; hence) *Having, or possessing, wealth; wealthy, rich.*—As Subst.: *πλούσιος, ου, m. A wealthy or rich man.*

πλού-τος, τον, m. [πλου, a lengthened form of πλε = πλη, root of πίμ-πλη-μι, "to fill"] ("That which fills or makes full"; hence) *Wealth, riches.*

πνεῦ-μα, μάτος, π. [πνευ, lengthened form of πνε, root of πνέω, "to blow or breathe"] ("That which blows or breathes"; hence) 1. *Wind, air.*—2. *Spirit, disposition.*—3. *A spirit, spiritual being.*

4. With or without the art., and also sometimes with ἀγίου: *The Spirit, the Holy Spirit.*—5. A person's *spirit*, or *soul*.

πνέω, (f. πνεύσσομαι, πνευσθώμαι, and in late poets πνέωσι, p. πέπνευσα), 1. aor. ἔπνευσα, v. n. Of the wind: *To blow.*

πνίγεω, (f. πνίξω and πνίξομαι, 1. aor. ἔπνιξα), v. a. *To choke, throttle, etc.*

πόθεν, adv. *Whence* [akin to Sans. pron. *ka*, "who, which"; cf. Ionic form κόθεν].

ποιέω -ῶ, f. ποιήσω, p. πετοίησα, 1. aor. ἐποίησα, v. a. and n.: 1. Act.: a.: (a) *To make* in the fullest acceptance of the term.—(b) With second Acc.: *To make* an object that which is denoted by the second Acc.; v. 36; iv. 19, etc.—(c) With Objective clause: *To make, cause, bring about, effect* that something take place, etc.; v. 32.—b. Of a tree, seed, etc., or figuratively of persons: *To bear, produce, bring forth, fruit, etc.*—c.: (a) *To do, perform.*—(b) With Acc. of thing and Acc. of person: *To do something to one*; xxvii. 22.—(c) Without nearer Object: *To do, act, etc.*—2. Mid.: ποιέομαι -έμαται, (f. ποιήσομαι), 1. aor. ἐποιησμην, *To make for one's self, etc.*—3. Neut.: *To do or act*

in any way; i. 24, etc.:—καλῶς ποιεῖν τινες, *to do good to one, to benefit one*; v. 44.

ποικ-ίλος, ἵλη, ἵλον, adj. ("Many-coloured, mottled, dappled"; hence, "changing colour"; hence) *Of various sorts or kinds; various, different* [akin to Sans. root PI<sup>Y</sup>, "to adorn"; and so, literally, "adorned"].

ποιμάνω, f. ποιμάνω, 1. aor. ἐποιμάνα, v. a. [akin to ποιμήν, "a shepherd"] *To herd, tend, sheep, etc.; to feed*, whether actually or figuratively.

ποιμήν, ἔνος, m. *A shepherd*;—at xxvi. 31 figuratively of Christ [akin to Sans. root PI<sup>Y</sup>, "to nourish; to protect"; and so, literally, "a nourisher; a protector"].

ποιμηνή, ἡς, f. [akin to ποιμήν] *A flock of sheep*, whether actual or figurative.

ποῖος, a, ov, adj.: 1. *Of what sort or kind, what kind of, etc.*—2. *What, which.*

πόλ-εμος, ἔμον, m. [prob. for πάλ-εμος; fr. πάλ, root of πάλ-λω, "to brandish, hurl," etc.] ("A brandishing or hurling" of weapons; hence) *War*.

πόλ-ις, εως, f.: 1. *A city*:—ἡ ἁγία πόλις, *the holy city*, i. e. Jerusalem, iv. 5, etc.—2. *THE City*; i. e. Jerusalem; v. 35, etc. [akin to Sans. pur-a, "a town or city"].

πολλ-άκις, adv. [πολύς,

πολλ-οῦ, "much"; plur. "many"] *Many times, often-times, frequently.*

πολλογ-ία, ias, f. [πολλογ-ος, "much-talking"] ("The quality of the πολλόγος"; hence) *Much talking or speaking.*

πολύς, πολλή, πολύ, adj.: 1. Pos.: a. Of number or quantity: (a) Sing.: *Much, large, great.*—(b) Plur.: *Many*;—at iii. 7 with Gen. of "thing distributed."—As Subst.: (a) πολλοί, ὡν, m. plur.: *Many persons, many.*—(b) πολλά, ὡν, n. plur. *Many things.*—b. Of degree, etc.: *Much, great.*—Adverbial neut. sing.: πολύ. *Much, greatly; highly.*—As adverbial dat. of measure with comp. words: πολλῷ, *By much, by far, etc.*:—πολλῷ μᾶλλον, *more by far;* i. e. *far or much more*, vi. 80.—As Gen. of price: πολλοῦ, *For much, for a great sum;* xxvi. 9.—c. Of time: *Much, long;* xxv. 19.—Adverbial neut. plur.: πολλά, *Many times, much, often, frequently;* ix. 14.—2. Comp.: πλεῖστον (πλέων), ον, *More.*—As Subst.: a. Sing.: πλεῖστον, ονος, n. *More.*—b. Plur.: *More things.*—3. Sup.: πλεῖστος, η, ον: a. Sing.: *Very great, very large.*—b. Plur.: *Most, most numerous.*

πολ-υ-τιμ-ος, ον, adj. [πολ-

τι, "much"; (v) connecting vowel; τιμ-ή, "value"] *Of much, or high, value; very valuable or costly; of great; or high, price.*

πονηρ-ία, ias, f. [πονηρ-ος, "wicked"] ("The quality or condition of the πονηρός"; hence) *Wickedness.*

πονη-ρός, ρδ, ρόν, adj. [lengthened fr. πονε-ρός; fr. πον-ει, in force of "to feel, or suffer, pain"] ("Feeling, or suffering, pain"; hence, "painful"; hence, "in sorry plight, bad"; hence) Morally: *Bad, evil, wicked.*—As Subst.: a. πονηρός, οῦ, m.: With art. prefixed: *The wicked one*, i. e. Satan.—b. πονηρόν, οῦ, n.: With art. prefixed: ("That which is wicked"; i. e.) *Wickedness, evil* in the abstract.—N.B. The expression ἐκ τοῦ πονηροῦ, vi. 13, is variously assigned to the two foregoing meanings. ~~πονηρόν~~ Comp.: πονηρ-ότερος; (Sup.: πονηρ-ότατος.)

Πόντος, ον, m.; see Πιλάτος.

(πορ-εύω, f. πορεύσω, l. aor. ἐπόρευσα, v. a. [πόρ-ος, "a way," etc.; also, "a going," etc.] 1. Act.: "To make, or cause, to go."—2. Mid.:) πορ-εύομαι, f. πορεύσομαι, (l. aor. ἐπόρευσάμην), l. aor. pass. in mid. force, ἐπορεύθην, ("To make one's self to go"; i. e.) *To go, proceed, etc.*

**πορνεῖα** (trisyll.), *fas*, f. [πορνεῖων, “to fornicate”] *A fornicating, fornication.*

**πόρνη**, *vn̄s*, f. [prob. for πέρνη; fr. πέρνημι, “to sell”] (“A female sold”; hence) *A harlot*, inasmuch as in Greece females of this class were mostly female slaves who were sold for immoral purposes.

**πόρρω**, adv. [another form of πρόσω; fr. πρό, “before”] (“Forwards”; hence) *Afar, far off, far away, at a distance*, whether actually or figuratively.

**πόσ-ακις**, adv. [πόσος, “how many”] (“After the manner of the πόσος”; hence) *How many times, how often.*

**πόσος**, *η, ov*, adj. *How much!*—Plur. : *How many.*—As adverbial dat. of measure with comp. words : *πόσῳ*, *By how much*; vii. 11, etc.—As Subst. : *πόσα*, *av*, n. plur. *How many things*; xxvii. 18 [akin to Sans. *kas*, “who?” cf. Ionic and Eolian *κόσ-ος*].

**ποτ-άμος**, *amoū*, m. [ποτόν, “drink”] (“That which pertains to drink”; hence) *A river, as being drinkable water.*

**ποτάνως**, *h, óv*, adj. *Of what sort or kind.*

1. **πό-τε**, interrog. particle. *At what time? when?*—*ἴως πότε*, *until when?* i. e. *for how long, how long?* [akin

to Sans. *ka-s*, “who?” cf. Ionic form *κό-τε*].

2. **πό-τε**, enclitic particle. *At some time* [id.].

**ποτήριον**, *ou*; *see ποτήριος.*

(**ποτήριος**, *la, iōv*, adj. [ποτήριος, “a drinker”; hence, “a drinking-cup”] “Pertaining to a ποτήριος.”—As Subst.) **ποτήριον**, *ou*, n. : 1. *A drinking-cup*; xxiii. 25, etc.—2. *The cup, or wine-cup, at the Last Supper*; xxvi. 27.—3. *The cup* presented, as it were, by God to man that man may drink of it, implying the lot, condition, etc., whether good or bad, which God has assigned to him:—*τὸ ποτήριον τοῦτο, this cup*; i. e. this condition of trial and agony now appointed for me, xxvi. 39; 42.

**ποτ-ίω**, (f. *ποτίσων* and *ποτίω*), p. *πεπότικα*, l. aor. *ἐπότισα*, v. a. [πότος, “drink”] 1. *To give to drink.*—2. With Acc. of thing and Acc. of person : *To give something to one to drink*; x. 42.

**πού**, adv. : 1. In direct questions: *Where? in what place?* ii. 2, etc.—2. In indirect questions: *Where, in what place?* ii. 4, etc. [fr. same root as πό-τε; cf. πότε].

**πούς**, *ποδ-ος*, m. (“The going thing”; hence) *A foot, for πόδις; akin to Sans. *pād*, or *pād*, “a foot,” fr. root *PAD*,*

"to go"; cf. Lat. *pes*, *pēd-is*; also, English *foot*.

**πρᾶγ-μα**, *μάτος*, n. [πρᾶγ, root of πράσ-σω, "to do"] 1. *That which is done; a deed, act, etc.*—2. *A thing; a matter, an affair.*

**πρᾶσις**, contr. masc. nom. plur. of **πρᾶσ**.

**πραιτώριον**, *ον*, n. [Gr. form of Lat. *prætorium*] *The prætorium; i. e. the official residence of a Roman Prætor, or Governor, in his province.*

**πρᾶξις**, *εως*, f. [for πρᾶγ-σις; fr. πρᾶγ, root of πράσω, in force of "to do"] ("A doing"; hence) *Action, act, deed.*

**πρᾶος**, *ον*, adj. Of persons: *Mild, gentle, meek.*

**πρᾶος**, *εῖα*, *θ*, adj. = **πρᾶος**.

**πρέπω**, (f. *πρέψω*, 1. aor. *ἐπρέψα*), v. n. *To be becoming or befitting; to be suitable, proper, etc.*

**πρέπων**, *οντα*, *ον*, P. pres. of **πρέπω**;—at iii. 15 **πρέπον** is predicated of the clause πληρῶσαι πᾶσαν δικαιοσύνην.

**πρεσβύτερ-ος**, *ον*, m. [πρεσβύτερ-ος, "older"; comp. adj. formed from πρέσβυς, "an old man"] *An elder.*—Plur.: *The Elders*, i. e. the Seniors or Senators, who were members of the Sanhedrim; mostly in connexion with ἀρχιερεῖς and γραμματεῖς, and preceded by the art.

**πρίν**, adv.: 1. *Before.*—2.

With or without ή: *Before that.*

**πρό**, prep. gov. gen. *Before.* **προ-άγω**, f. *προ-άξω*, p. *προ-ήχα*, 2. aor. *προ-ήγαγον*, v. n. and a. [πρό, "before"; ἄγω, (neut. or reflexive), "to go"] *To go before.*

**προ-βαίνω**, f. *προ-βήσομαι*, p. *προ-βέβηκα*, 2. aor. *προ-έβην*, v. n. [πρό, "forwards"; βαίνω, "to go"] *To go forwards from a place; to advance.*

**πρό-βα-τον**, *τον* (mostly plur.), n. [πρό, "forwards"; βα, root of βαίνω, "to go"] ("That which goes, or walks, forward"; and, so, an animal that walks as opposed to one that flies, etc.; hence, esp. of small cattle) *A sheep, whether actual or figurative.*

**προ-βιβάζω**, f. *προ-βιβάσω* and *προ-βιβᾶτω*, 1. aor. *προ-ειβιβάσα*, v. n. [πρό, "forwards"; βιβᾶτω, "to make to go"] ("To make to go forwards; to lead forwards or on"; hence) *To induce, instigate, etc.*—Pass.: 1. aor. *προ-ειβιβάσθην*.

**προβιβασθέεις**, *εῖσα*, *έρ*, P. 1. aor. pass. of *προβιβᾶτω*.

**προ-εἶπον**, (f. *προερέω* and *προερῶ*), p. *προείρηκα*, v. n. [πρό, "before" in time; εἶπον, "I said";—root ἐρ, "to say"] *Second aor. without pres., the other tenses*

being used as its fut. and perf.: With Dat. of person:

*To say, or tell, before or beforehand to one; to foretell one.*

**προείρηκα**, perf. ind. of **προείπων**.

**προελθών**, ούσα, ὁν, P. 2. aor. of **προέρχομαι**.

**προ-έρχομαι**, f. **προ-ελεύσομαι**, (p. **προ-ελήλυθα** and **προ-ήλυθα**), 2. aor. **προ-ήλθον** [**πρό**, "forwards"; **έρχομαι**, "to come or go"] *To come, or go, forwards.*

**προέθεστα**, 1. aor. ind. of **προφθάνω**.

**πρό-θε-στε**, σεως, f. [**πρό**, "forth, before"; **θε**, a root of **τί-θη-μι**, "to put or place"]

*A putting, or placing, forth or before one:—οἱ ἄρτοι τῆς προθέσεως, the loaves of the setting before God; in the English Version translated *shew-bread*. These loaves, which were twelve in number, to corresponds to the twelve tribes of Israel, were made of fine flour, containing each of them "two tenth deals." They were sprinkled with frankincense, and placed in two rows on "the pure table" in the Holy Place, as an offering set before God. Each Sabbath twelve fresh loaves were made and put on the table; and those that were removed the priests alone were allowed, by*

the Law, to eat; cf. Levit. xxiv. 8.

**πρό-θυμ-ος**, ον, adj. [**πρό**, "forward"; **θυμ-ός**, "mind"] ("Having the mind forward"; hence) *Ready, willing.*

**πρός**, prep. gov. (gen.) dat. and acc.: 1. With Dat.: Locally: *At, near, close to.*—2. With Acc.: a. Locally: (a) *To, towards, unto.*—(b) *At, about, near, over against.*—(c) *With; xiii. 56:—πρός σέ, with thee, i. e. at thy house, xxvi. 18.*—b. Of persons: (a) In conversation, etc.: *Among, with.*—(b) Mentally: *To one's self*, i. e. *in, within*, one's self. —c. Of union: *To, unto.*—d. Of putting questions, etc.: *To put questions to, to question with.*—e. Of speaking: *To, unto.*—f. In the expression *τι πρός θυάς*, etc.: *Unto; xxvii. 4.—g. With reference to, on account of, for; xix. 8.*—h. Folld. by Acc. neut. sing. of the definite art., and an Inf. = Lat. *ad* with Gerund in *dum* or a Gerundive: *For the purpose of doing, etc.; in order to do, etc.; v. 28; vi. 1, etc.*

**προσ-δοκάω** -δοκῶ, (f. **προσ-δοκήσω**), v. a. and n. [**πρός**, in "strengthening" force; obsol. **δοκῶ**, "to expect";—or to be divided **προσ-δοκ-δῶ**; for **προσ-δεκ-δῶ**; fr. **πρός**, in "strengthening"

force; δέχ-ομαι, Ionic δέκ-ομαι, in force of "to expect, await"] 1. Act.: *To expect, await, wait for.*—2. Neut.: *To be in expectation, to expect.*

προσελθόν, οῦσα, ὦν, P. 2. aor. of προσέρχομαι.

προσ-έρχομαι, (f. προσ-ελεύσομαι), p. προσ-ελήλυθα, 2. aor. προσ-ήλθον, v. mid. [πρός, "to"; ἔρχομαι, "to come"] 1. With Dat.: *To come to or near to; to come up to, approach.*—2. Alone: *To come up, draw near, etc.*

πρόσενεξαι, 2. pers. sing. 1. aor. imperat. of προσεύχομαι; vi. 6.

προσευχή-ῆ, ἦς, f. [προσεύχομαι, "to pray to"] ("A praying to" God; hence) *Prayer, supplication* :—οἶκος προσευχῆς, *house of prayer*, a distinctive appellation for the Temple, xxi. 18; cf. Isa. lvi. 7.

προσ-ένχομαι, imperf. προσ-ηνχόμην, f. προσ-ένζομαι, 1. aor. προσ-ηνζάμην, v. mid. [πρός, "to"; ἔνχομαι, "to pray"] ("To pray to" God; hence) Without nearer Object: *To offer up prayers, to pray.*

προσ-έχω, (f. προσ-έξω), p. προσ-έσχηκα, v. (a. and) n. [πρός, "to"; ἔχω, "to hold"] (1. Act.: With νοῦν: "To hold the mind to or towards; i.e. to turn the mind or at-

tention to"; hence, 2.) Neut.: With Dat. of person: ("To turn the attention to one's self," etc.; hence) *To take heed to one's self, etc.; to beware.*

προσῆλθον, 2. aor. ind. of προσέρχομαι.

προσ-ήλυθ-ος, ον, m. [for προσ-έλυθ-ος; fr. πρός, "to"; ἐλυθ, root of ἤλυθ-ον, ἐλήλυθ-α, ἤλυθ-α, ἐλεύ-σομαι, the 2. aor., perf., 1. aor, and fut. of ἔρχομαι, "to come"] ("One coming to" (the Jewish) religion; hence) *A convert, proselyte.*

προσήνεγκα, 1. aor. ind. of προσφέρω.

προσηνέχθη, 1. aor. ind. pass. of προσφέρω.

προσηγάμην, 1. aor. ind. of προσεύχομαι.

προσθένται, 2. aor. inf. of προστίθημι.

πρόσ-καιρ-ος, ον, adj. [πρός, "at or for"; καιρ-ός, "a season"] *For a season only; enduring only for a time.*

(προσ-κάλέω-κάλω, f. προσ-καλέσω, v. a πρός, "to"; καλέω, "to call") "To call" a person "to" one's self.—Mid.:) προσ-καλέομαι-καλοῦμαι, 1. aor. προσ-εκαλεσάμην, perf. pass. in mid. force, προσ-καλημαι, *To call to one's self, etc.*

(προσ-κολλάω-κολλῶ, v.a.

[*πρέσ*, “to”; *κολλάω*, “to glue”] “To glue to or on to.”

—Pass. : *προσ-κολλάομαι*—*κολλώμαι*, f. *προσ-κολλήσομαι*, 1. aor. *προσ-εκολλήθην*, (“To be glued to or on to”; hence) With Dat. : *To be united, or joined, to or on to.*

*προσκολληθήσομαι*, 1. fut. pass. ind. of *προσκολλάω*.

*προσ-κόπτω*, (f. *προσ-κόψω*), 1. aor. *προσ-έκοψα*, v. n. and n. [*πρός*, “at or against”; *κόπτω*, “to beat or strike”] 1. Act.: Of the foot as Object: Folld. by *πρός* and Acc. : *To strike, beat, dash the foot against*; iv. 6.—2. Neut.: With Dat. dependent on *πρός*: Of the wind as Subject: *To beat, or dash, against*; vii. 27.

(*προσ-κύλιω*), 1. aor. *προσ-εκύλισα*, v. a. [*πρός*, “to”; *κύλιω*, “to roll”] *To roll to or up to.*

*προσ-κυνέω-κυνώ*, f. *προσ-κυνήσω*, 1. aor. *προσ-εκύνησα*, v. n. and a. [*πρός*, “to or towards”; *κυνέω*, “to kiss”] (“To kiss—the hand—to or towards” one as a mark of respect or homage; hence) 1. Neut.: With Dat.: a. *To pay homage to, to do obeisance to*.—b. *To fall down before, to prostrate one's self before*, as do the Orientals to this day before a superior.

St. Matt.

—6. Either alone or with Dat. : *To worship*.—2. Act. : *To worship*; iv. 10.

*προσλαβόμενος*, η, ον, P. 2. nor. mid. of *προσλαμβάνω*.

(*προσ-λαμβάνω*, f. *προσ-λήψομαι*), 2. aor. *προσέλαβον*, v. a. [*πρός*, “to”; *λαμβάνω*, “to take”] *To take to one*.—Mid.: *προσ-λαμβάνομαι*, 2. aor. *προσέλαβόμην*, *To take to one's own self*;—at xvi. 22 the word is variously considered as meaning: a. *To take hold of*.—b. *To take aside for the purpose of privately speaking to one.*

*προσ-μένω*, 1. aor. *προσ-έμενα*, v. n. [*πρός*, “near”; *μένω*, “to remain”] (“To remain near”; hence) With Dat. of person: *To continue with one*;—at xv. 32 folld., also, by Acc. of “Duration of time.”

*προσ-πίπτω*, (f. *προσ-πεσ-οῦμαι*), 2. aor. *προσ-έπεσον*, v. n. [*πρός*, “upon, against”; *πίπτω*, “to fall”] With Dat.: *To fall upon or against; to dash against.*

(*προσ-τάσσω*), 1. aor. *προσ-έταξα*, v. n. [*πρός*, “at”; *τάσσω*, “to arrange, set in order”] (“To arrange or set in order at; to post at”; hence) With Dat.: *To enjoin, command, order.*

*προστεθήσομαι*, 1. f. ind. pass. of *προστίθημι*.

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(προσ-τίθημι, f. προσ-θή-σω), 1. aor. προσ-έθηκα, 2. aor. προσ-έθημι, v. a. [πρός, “in addition”; τίθημι, “to put or place”] (“To put or place in addition”; hence) With Dat. of person: *To add to*.—Pass.: (προσ-τίθεμαι), 1. aor. προσ-τέθην, 1. f. προσ-τέθησομαι.

προσ-φέρω, (f. προσ-οίσω), p. προσ-ενήνοχα, 1. aor. προσ-ήνεγκα, 2. aor. προσ-ήνεγκον, v. a. [πρός, “to”; φέρω, “to bear, carry, bring”] *To bear, carry, or bring to one; to bring*.—Pass.: προσ-φέρομαι, 1. aor. προσ-ηνέχθην; —at xix. 13 προσηνέχθη (sing.) has for its Subject the neut. nom. plur. παιδία.

πρόσ-επ-ον, ον, n. [for πρόσ-επ-ον; fr. πρός, “towards”; root ὅπ (whence δύομαι = διπ-ομαι, used as fut. of δράω), “to see”] (“That which looks towards” an object; hence) 1. *A face, countenance*.—2. *Outward condition or circumstances*.—3. Of the sky: *Face, aspect, appearance*; xvi. 3. —4. *Face for person*:—πρό προσώπου σου, *before thy face*; i. e. *before thee*, xi. 10.

πρόφα-σις, σεως, f. [prob. for πρόφαν-σις; fr. προφάνω, “to show forth,” through πρό, and φάν, root of φάνω] (“A shining forth,” as an ostensible cause or reason; hence, in a bad sense) *A*

*pretext, pretence, simulation*.

—N.B. Sometimes this word is assigned to πρό, “beforehand”; and φά, a root of φημί, “to speak”; in this case it must be divided πρό-φά-σις, and means, according to its origin, “a speaking beforehand.”

προφητε-ία (quadrisyll.), f. s. f. [προφητε-ών (quadrisyll.), “to prophesy”] (“A prophesying”; hence) *A prophecy*; xiii. 14.

προφητ-εύω, f. προφητεύσω, 1. aor. προεφήτευσα and, in some editions, ἐπροφῆτευσα, v. n. [προφήτης, “a prophet”] (“To be a προφήτης”; hence) 1. *To prophesy*; xxvi. 68.—2. *To prophesy = to speak or declare under the influence of the Holy Spirit*.

προ-φή-της, τον, m. [πρό, “beforehand”; φῆ, a root of φημί, “to speak or say”] (“One who speaks, or says, beforehand”; hence) *A prophet*, as one who foretells things that are to happen; —at xxi. 11 applied to Christ.

(προ-φθάνω, f. προ-φθάσω and προ-φθήσομαι), 1. aor. πρό-έφθάσα, v. a. [πρό, “before” in time; φθάνω, “to be beforehand with”] *To be beforehand with, to anticipate, a person in speaking, etc.*—N.B. In Gr. Test. only at xvii. 26.

**πρω̄τ̄**, adv. [akin to **πρό**, “before”] *Early in the morning, at dawn or day-break.*

**πρω̄τ̄α**, as, f. [fem. of **πρώτ̄ος**, “early, at early morn,” used as Subst.] *Early hour, time of early morn, early morning:* —**πρω̄τας γενομένης**, Gen. Abs., xxvii. 1; —at xxi. 18 **πρω̄τας** is Gen. of time.

**πρω̄τ̄-ο-καθέδρ-ία**, *īa*, f. [**πρω̄τ̄-ος**, “first”; (o) connecting vowel; **καθέδρ-α**, “a seat”] (“That which appertains to a first seat”; hence) *The highest position, the foremost place, the seat or post of honour—in an abstract notion, not the seat on which one sits.*

**πρω̄τ̄-ο-κλισία**, *κλισίας*, f. [**πρω̄τ̄-ος**, “first” in rank or dignity; (o) connecting vowel; **κλισία**, “a couch” used at meals, etc.] (“The first couch”; i. e.) *The upper couch at an entertainment.* —At ordinary entertainments a couch was placed on each of three sides of a table, the remaining or lower side being left open to allow of the attendants placing and removing the dishes. The couch placed at the top was considered the place of honour, and hence the Pharisees especially desired to have it allotted to them.

**πρω̄τον**, adv. [adverbial neut. of **πρω̄τ̄ος**, “first”] *In the first place, first of all, first.*

**πρω̄τος**, *η, ον*, sup. adj. [contracted fr. **πρό-ἄτος**, syncopated fr. **πρό-τάτος**; fr. **πρό**, “before,” with superlative suffix **τάτος**] (“Most before,” in place, rank, time, etc.; hence) *First in fullest meaning of the word.* —As Subst.: a. **πρω̄τοι**, *ων*, m. plur. *First, or principal, men.* —b. **πρω̄τα**, *ων*, n. plur.: With art.: *The first circumstances, i. e. the first state or condition;* xii. 45.

**πρω̄τ̄-ο-τοκ-ος**, *ον*, adj. [for **πρω̄τ̄-ο-τεκ-ος**; fr. **πρω̄τ̄-ος**, “first”; (o) connecting vowel; **τεκ**, root of **τίκτω**, “to beget”] *First-begotten.*

**πτερύγ-ίον**, *īou*, n. dim. [**πτέρυξ**, **πτέρυγ-ος**; see **πτέρυξ**, no. 2] (“A small **πτέρυξ**; hence) *A pointed roof or peak of a building;—or, according to others, a turret, battlement, pinnacle.*

**πτέρ-υξ**, *ύγος*, f. [**πτέρ-ον**, “a feather”] (“A thing pertaining to **πτερόν**; hence) 1. *A wing.* —2. *A point of a building.*

**πτύ-ον**, *ον*, n. [**πτύ-ω**, “to spit out”; hence, of the sea, “to disgorge, to cast forth or out”] (“That which casts forth or out,” after the manner of the sea; hence) *A winnowing-shovel, winnowing-fan, with which corn, after threshing, was thrown towards the wind*

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to free it from the chaff; see *λικμάνω*.

**πτώσις, σεωτ,** f. [πτώω, a root of πίπτω, "to fall"] *A falling, fall.*

**πτώχος, ή, δν,** adj. [for πτώκ-ές; fr. πτώσ-σω (=πτώκ-σω), "to go about crouching or cowering," as a beggar would] ("Going about crouching or cowering"; hence, "begging"; hence) *Poor*.—

As Subst.: **πτώχος, ὁν,** m. plur.: With art.: *The poor*.

**πύλη-η, ης, f.** *A gate, whether actual or figurative.*

**πυλ-ών, ὁνος,** m. [πύλη-η, "a gate"] ("That which has a πύλη"; hence) *A gateway, gate-tower*, which was often separated from the house.

**πυ(v)θ-άνομαι,** f. πεύσομαι, p. πέτυσμαι, 2. aor. ἐπυθόμην, v. mid. irreg. *To ask, inquire* [root πυθ, akin to Sans. root BUDH, "to understand"].

**πῦρ, πυρός,** n. ("The purifying thing"; hence) *Fire*, as meaning originally that which purifies, etc.; used both in a literal and figurative meaning [akin to Sans. root Pū, "to purify"].

**πύρ-γος, γον,** m. *A tower* [prob. fr. same source as πόλις; see πόλις].

**πύρεσ-σω,** (f. πύρεξω, p. πεπύρεχα), v. n. [for πύρέτ-τω; fr. πύρετ-ός, q. v.] *To be in. or have, a fever.*

**πυρ-ετός, ετοῦ,** m. [πῦρ, πύρ-ός, "fire"; hence, "fever heat"] ("That which pertains to πῦρ"; hence) *A fever*.

**πυρρ-ᾶξω,** v. n. [πυρρ-ός, "flame-coloured"] *Of the sky: To be flame-coloured; to be fiery-red or fiery.*

**πωλέω -ώ,** (f. πωλήσω), 1. aor. ἐπωλησα, v. a. *To sell.*

**πωλός, ον,** m. *A foal, a colt.*

**πώς,** interrog. adv. *In what way, how* [akin to Sans. *kas*, "who ?" see πότε].

**\*Ραββί,** m. indecl. ("My most excellent one") *Rabbi*, i. e. *Master*; a term of respect.

**φάρβος, ον,** f. *A rod or staff.*

**\*ρακά,** n. indecl. ("Vile, or worthless, one"; or "one spit upon") *Raca*; a term of abuse among the Jews.

**φάκ-ος, ῥος ους,** n. *A cutting of cloth; i. e. a small piece of cloth, etc., cut off from a large piece or roll [akin to Sans. root VRAJON, "to cut"].*

**\*Ραμᾶ,** f. indecl. ("A height") *Rama*; a city of the tribe of Benjamin, in the vicinity of Bethlehem and Jerusalem.

(**φάπ-ίξω,** f. φάπισω, 1. aor. ἐφάπισα, v. a. [for φάπιδ-σω; fr. φάπις, φάπιδ-ος, "a rod"]

1. *To beat, or strike, with a rod.*—2. *To smite, or strike, on the face;*—abxxvi. 67 without nearer Object.

\***βάφ-ις**, *βάσις*, f. [βαφ, a root of βάπτ-ω, “to sew”] (“That which sews”; hence) *A needle.*

\***Ραχάβ**, f. indecl. (“Capaciousness”) *Raahab*, or *Rahab*; a woman of Jericho who concealed the spies sent by Joshua to spy out the land, when the king of Jericho endeavoured to seize them; see Joshua ii. ; and vi. 22—25. After settling among the Israelites she married Salmon, and thus became an ancestress of David, and so of both the Virgin Mary and her husband Joseph.

\***Ραχήλ**, f. indecl. (“Ewe” or “Sheep”) *Rachel*; the younger daughter of Laban, and wife of Jacob, who died as Jacob was “in the way to Ephrath, which is Bethlehem”; see Gen. xxix. 18 *sqq.*; xxxv. 19.

**ρήγ-νῦμι** (and **ρήσσω**), f. *ρήξια*, 1. aor. *ἐρρήξα*, v. a. *To break, burst, split, etc.*—Pass.: **ρήγ-νύματι**, (p. *ἐρρηγματι*, 1. aor. *ἐρρήγθην*, 2. fut. *ρῆγησομαι*) [root **ρήγη**; akin to Sans. root **BHANJ**, “to split, tear”].

**ρή-μα**, *μάτος*, n. [root **ρήη**, a lengthened form of root **ρή**, whence **ρέω** = *ερ-ω*, “to say or

**speak”] (“That which is said or spoken”; hence) *A word, saying, declaration, etc.***

**βίλα**, *ης*, f. *A root, whether actual or figurative [akin to Sans. root **VRIDH**, “to grow”].*

**βίττω**, (f. **βίψω**, p. **ἐρρίφα**). 1. aor. **ἐρρίψα**, v. a. : 1. *To throw, cast.*—2. Pass.: (**βίνττομαι**, p. **ἐρρίψαμαι**, 1. aor. **ἐρρίψθην**, 1. fut. **βιψθήσομαι**, (“To be thrown” down; hence) In perf. : *To lie on the ground, to be prostrate.*

\***Ροβοάμ**, m. indecl. (“The people’s enlargement”) *Reboam* or *Rehoboam*; the son of Solomon, king of Judah after the secession of the ten tribes, and an ancestor of Joseph the husband of the Virgin Mary; i. 7. Rehoboam reigned for 17 years from about B.C. 975; see 1 Kings xi. 43; 2 Chron. xii. 13.

\***Ρούθ**, f. indecl. (“Friendship”) *Ruth*, a Moabitess, who married Booz or Boaz; i. 5; see Ruth iv. 18 *sqq.*

**ρύμη**, *ης*, f. *A street, or quarter, of a city.*

**ρύσματι**, f. **ρύσσομαι**, 1. aor. **ἐρρυστάμην**, v. mid. *To deliver.*

**ρύσα**, *ρυσάσθω*, 1. aor.

imperat. of **ρύσματι**.

\***σαβαχθάντις**, represented by μὴ **ἀγκατέλιπες**, xxvii. 46.

\***σάββατον**, *ου* (Dat. plur. **σάββαστι**), n. (“Rest, day of

rest"); Sing. and Plur.: 1. *Sab-*  
*bath-day, sabbath.*—2. Plur.:  
*Week*;—at xxviii. 1 σαββάτ-  
*ων* occurs twice; the first  
time, its meaning belongs to  
no. 1, the second time to no. 2.

σαγήνη, ης, f. *A drag-net*  
for taking fish; *a seine.*

\*Σαδδουκαῖοι, *ων*, m. plur.  
(prob. "Just Ones") *The Sadducees*; a Jewish sect  
whose tenets were mainly as  
thus:—an acceptance of the  
law of Moses and of the  
Prophets, but a rejection of  
the traditions held by the  
Pharisees; a denial of the  
Resurrection, of a future state  
of rewards and punishments,  
of the existence of good angels  
and of evil spirits, and of the  
providence of God. The Jew-  
ish historian Josephus states  
that they were very rigid in  
the administration of justice,  
and possessed great influence  
with their countrymen.

\*Σαδώκ, m. indecl. ("Just")  
*Sadoc* or *Zadoc*; a son of  
Azor, an ancestor of Joseph  
the husband of the Virgin  
Mary; i. 14.

σάκκος, *ον*, m. ("A coarse  
cloth" of hair, esp. of goat's  
hair; hence, as made of it)  
*A coarse garment, sackcloth*,  
worn as mourning by the  
Jews; see Gen. xxxvii. 34.

\*Σαλαθήλ, m. indecl. ("I  
"agged of God") *Salathi-*

*el*; a son of Jechonias, and  
an ancestor of Joseph the  
husband of the Virgin Mary;  
i. 12.

σάλλεσσω, (f. *σαλεύσω*), 1.  
aor. *ἐσάλλευσα*, v. a. [*σάλλος*,  
"a tossing motion"] ("To  
impart a tossing motion to"  
an object; hence) 1. Act.: *To  
shake, make to totter, cause  
to reel.*—2. Pass.: (*σαλλεύ-*  
*μαι*), p. *σεσάλλευμαι*, 1. aor.  
*ἐσαλλεύθην*, 1. f. *σαλευθήσομαι*,  
*To be shaken or tossed about*,  
whether actually or figuratively.

\*Σαλμών, m. indecl. ("Man-  
tled") *Salmon*; son of Naas-  
son, and an ancestor of Joseph  
the husband of the Virgin  
Mary; i. 4; see Ruth iv. 20.

σάλπιγξ, *ιγγος*, f. *A trumpet*,  
esp. *a war-trumpet.*

Σαμαρεί-της, *τον*, m. [*Σαμδρ-*  
*ει-α*, "Samaria"] *A man of  
Samaria, a Samaritan.*—  
Plur.: *The Samaritans.*

σαπ-ρός, *ρό*, *ρόν*, adj. [*σαπ*,  
a root of *σήπω*, "to make rot-  
ten"] 1. *Made rotten, rotten,  
decayed, putrid.*—2. *Bad, vile,  
worthless.*

σάρξ, *σαρκός*, f.: 1. *Flesh.*  
—2. *A person or being*:—  
*πᾶσα σάρξ, all flesh*, i. e. *all  
men*, xxiv. 22.

σάρδω-ώ, (f. *σαρώσω*), v. a.  
*To sweep.*—Pass.: p. *σεσάρ-*  
*ωμαι.*

\*Σατάνας, *ᾶ*, m. ("Ad-

versary") *Satan*; the chief of the rebellious fallen spirits, the enemy of God and man.

**σάτον**, *ou*, n. *A saton*; the Gr. word for the Hebrew *seah* ("measure"), which was a measure for corn containing about a peck and a half English. In the English Version it is rendered *measure*.

**στύπνυμι**, f. *στύπω*, 1. aor. *ἔστυειν*, v. a. : 1. *To extinguish, quench, put out*.—2. Pass. : *στύπνυμα*, (p. *ἔστυεμαι*, 1. aor. *ἔστυεσθην*, 1. f. *στύπεσθησομαι*) Of lamps: *To be extinguished, to have gone out*.

**σε-αυτοῦ**, *αυτῆς, αυτοῦ* (only in sing. number), reflexive pron. of 2. person [*σύ*, "thou or you"; *αὐτόν*, gen. of *αὐτός*, "self"] *Of thyself or yourself, etc.*

**σεβ-ομαι**, (f. *σεβήσομαι*), v. mid. *To worship, adore* [akin to Sans. root *SAP*, "to worship"].

**σει-σμός**, *σμοῦ*, m. [*σει-ω*, "to shake"] ("A shaking"; hence, of the earth) *An earthquake*.

**σειώ**, (f. *σεισω*, 1. aor. *ἔσεισα*), v. a. *To shake*.—Pass. : *σειομαι*, (p. *σέσεισμαι*), 1. aor. *ἔσεισθην*.

**σέλη-ηνη**, *ἡνης*, f. [*σέλ-ας*, "bright light, brightness"] ("That which has *σέλας*"; hence) *The moon*;—cf. Lat. *luna* fr. *lucēo*, "to shine."

**σελην-ιᾶζομαι**, v. mid. [*σελήνη*, "the moon"] ("To have the *σελήνη* for one's self"; hence) *To be moon-struck, to be lunatic*.

**σέσωκα**, perf. ind. of *σάχω*.

**σημεῖον**, *ou*, n. [akin to *σῆμα*, "a sign"] 1. *A sign, token, etc.*—2. *A miraculous sign*.

**σή-ήμερ-ον**, adv. *To-day, on this same day* [fr. *ήμέρ-α*, "a day"; the *σ* is prob. the representative of the Sans. *sa*, "the same," used as prefix].

**σήγη**, *σεός* and later *σητός*, m. *A moth*.

**στάγιον**, *δνος*, m. *A jaw-bone; the jaw, cheek*.

**\*Σιδών**, *ῶρος*, f. ("Fishing or Fishery") *Sidon* (now *Said* or *Saida*); the most celebrated city of Phœnicia, on the borders of the Holy Land. According to Josephus, the Jewish historian, it was named after *Sidon* (in Hebrew, *Tzidon*), the first-born son of *Canaan*; see Gen. x. 15. Probably, however, it obtained its name from its early inhabitants having mainly followed the occupation of fishermen.

**\*Σίμων**, *ωνος*, m. ("A hearing") *Simon* : 1. The original name of Peter, the brother of Andrew, and son of Jonas; iv. 18, etc.—2. Surnamed the *Cananite* or the *Zealot*, brother

of Thaddēus; x. 4.—3. A son of Mary, and the brother of Jesus; xiii. 55.—4. A leper, who had been healed, most probably by Jesus, and at whose house in Bethany Jesus was being entertained when Mary poured the myrrh on his head; xxvi. 6.—5. A man of Cyrēnē, whom the Roman soldiers compelled to carry the Saviour's cross; xxvii. 32.

*σίναπις, εως, n. Mustard.*

*σινδ-ών, ὄνος, f. [prob. fr. Ἰνδ-ός, “an Indian”] (“A thing pertaining to Ἰνδός”; hence) Indian cloth; a kind of fine linen or muslin.*

*σιτισ-τός, τῇ, τόν, adj. [for σιτιδ-τός; fr. σιτίζω (= σιτίδ-σε, “to feed, fatten”)] Fed, fattened.—As Subst.: σιτιστά, ὄν, n. plur. Fed, or fattened, animals; fatlings.*

*σῖτος, ον, m. (irreg. plur. σῖτα, εν, n.) Wheat, corn, grain.*

\*Σιών, m. indecl. (“Sunny”) *Sion*; the loftiest and most south-western of the hills on which Jerusalem was built. Often put for Jerusalem itself.

*σίωπ-άω -ώ, (f. σίωπήσω and σίωπησομαι, p. σεσίώπησκα), 1. aor. ἐσίώπησα, v. n. [σίωπ-ή, “silence”] To be in silence, to be silent, to hold one's peace.*

*σκανδάλ-ίζω, f. σκανδαλ-ίσω, 1. aor. ἐσκανδάλισα, v. a.*

[*σκάνδαλ-ον*, “a snare” laid for the enemy; hence, “a stumbling-block, cause of offence or stumbling”] 1. Act.: *To be a stumbling-block to one; to make one to stumble; to prove a cause of offence, or stumbling, to one; to offend.*—2. Pass.: *σκανδάλ-ίζομαι, 1. aor. ἐσκανδάλισθησα, 1. f. σκανδάλισθησομαι, To be made to stumble; to stumble; to be offended.*

*σκάνθ-άλον, ἄλον, n. (“That which jumps upwards”; hence, “a stick in a trap” on which a bait is placed, and which when touched by the animal springs up and shuts the trap; hence, “a trap-spring”; hence, “a snare” laid for an enemy; hence) A cause of offence, stumbling-block, scandal [akin to Sans. root SKAND, “to jump upwards”].*

*σκεῦος, εος ους, n.: 1. A vessel, or implement, of any kind.—2. Plur.: Of a house: Household utensils, household goods, etc.*

*σκη-νή, νῆς, f. (“A covering thing”; hence) A booth or tabernacle formed of the branches of trees [for σκαδ-νή; fr. Sans. root CHHAD (original form SKAD), “to cover”].*

*σκιά, ἄς, f. Shade, shadow, whether actual or figurative [akin to Sans. chhāyā, “shade”].*

σκληρός, ἀ, ὁν, adj. ("Hard, dry"; hence, figuratively) *Hard, austere, etc.*

σκορπίω, (f. σκορπίσω), 1. aor. ἐσκόρπισα, v. a. *To scatter, disperse, etc.*

σκοτ-εινός, εινή, εινόν, adj. [σκότ-ος, "darkness"] ("Of, or belonging to, σκότος"; hence) *Dark.*

σκοτ-ια, ια, f. [akin to σκότ-ος; see σκότος] *Darkness.*

(σκοτ-ίω, v. a. [σκότ-ος, "darkness"] "To make to be in a state of darkness, to darken."—Pass. : σκοτ-ίσ-μαι), part. perf. ἐσκοτισμένος, 1. aor. ἐσκοτίσθην, 1. f. *σκοτισθήσομαι, To be made dark, to be darkened.*

σκότος, εος ους, n. ("The covering thing"; hence) *Darkness, whether actual or figurative* [akin to Sans. root **CHHAD** (original form **SKAD**), "to cover"].

σκυθρ-ωπ-ός, ὁν (also ἡς, ἡ, ὁν), adj. [σκυθρ-ός, "angry, sullen"; ὥψ, ὥπ-ός, "a face"] *Of an angry, or sullen, face; of a gloomy countenance, etc.*

σκύλ-λω, (1. aor. έσκύλα), v. a. [σκύλ-ον, "spoile" stripped from a fallen enemy] ("To spoil, or despoil;" a fallen enemy; hence) 1. *To rend, mangle.*—2. *To trouble, harass.*—Pass. : σκύλ-λομαι, p. έσκυλμαι.

σμύνα, ης, f. *Myrrh.*

\*Σόδομα, ῥη, n. plur. (perhaps "Burning, or Limekiln") *Sodom; a city of Canaan, situate in a very rich plain, not far from the Jordan, and destroyed by fire from heaven for the wickedness of its inhabitants.*

\*Σολομών, ῥης, m. ("Pacifc") *Solomon; the son and successor of king David. He reigned over Judah and Israel for forty years, from 1015 to 975 B.C.; see 1 Kings xi. 42.*

σ-ός, ἡ, ὁν, possess. pron. [σ-ό, "thou or you"] *Belonging to thee, thy, thine, your.*—As Subst. : σόν, σοῦ, n. *Thy property* :—τὸ σόν, *that which is thine, thy property*, xx. 14.

σοφ-ια, ια, f. [σοφ-ός, "wise"] ("The quality of the σοφίς"; hence) *Wisdom.*

σοφός, ἡ, ὁν, adj. *Wise.*—As Subst. : σοφοί, ῥη, m. plur. *Wise persons.*

σπάιρα, ας, f. ("A coil, fold; hence) *A body of soldiers; a cohort.*

σπείρ-ω, (f. σπερῶ, p. έ-σπερκα), 1. aor. έσπειρα, v. a. [root σπερ or σπερ] *To sow, whether in a proper or figurative sense.*

σπείρων, ουσα, ον, P. pres. of σπείρω.—As Subst. : σπείρων, ουτος, m. *One who sows, a sower.*

σπέρ-μα, μάτος, n. [σπερ,

a root of *σωέμεν*, “to sow”] (“That which is sown”; hence) 1. *Seed*.—2. *Seed, offspring, children*.

*σπηλαῖμεν*, οὐ, n. [akin to *σπέστες*, “a cave”] *A cave, den*; xxi. 13; see *Jerem. vii. 11*.

*σπλαγχν-ίζεμαι*, 1. aor. pass. in mid. force, *ἐσπλαγχνίσθην*, v. mid. [σπλαγχν-ον, “bowels”; hence, “heart, feelings, tenderness,” etc.] (“To have σπλαγχνον”; hence) *To have a feeling of tenderness, etc.; to have pity or compassion*.

*σπλαγχνισθείς*, εἰσα, ἐν, P. 1. aor. of *σπλαγχνίζομαι*.

*σπόγγος*, οὐ, m. *A sponge*.

*σπόδος*, οῦ, m. *Ashes from wood*.

*σπόρ-ίμος*, ἵμη, ἵμον, adj. [σπόρ-ος, “a sowing”] (“Pertaining to σπόρος”; hence) *Seeded, sown*.—As Subst.: *σπόριμα*, αν, n. plur. (“Seeded, or sown, things”—i. e. places”; hence) *Corn-fields*.

*σπυρίς*, ἴδος, f. *A round plaited basket*.

*στάθη*, 3. pers. sing. 1. aor. subj. pass. of *Ιστημι*.

*σταθήσομαι*, 1. fut. ind. pass. of *Ιστημι*.

*στάς*, ἄσα, ἀν, P. 2. aor. of *Ιστημι*.

*στα-τήρ*, τήρος, m. [*Ιστημι*, in force of “to weigh,” through root *στα*] (“Weigh-

er”; hence, “a weight”; hence, as being of a certain weight) *A stater*, a silver coin worth about 2s. 6d. English; xvii. 27:—as this was the piece of money which Peter was to pay for Christ and himself, it is clear that it was equivalent to a Jewish shekel; see δίδραχμος.

*στα-υρός* (diassyll.), υροῦ, m. [*στα*, a root of *Ιστημι*, (neut.) “to stand”] (“That which stands” upright; hence, as being fixed upright in the ground) *A cross*: 1. As an instrument of punishment.—2. For suffering, self-denial, etc., for Christ’s sake.

*σταυρό-ώ* -ώ, f. *σταυρόσω*, 1. aor. *ἐσταύρωσα*, v. a. [*σταυρός*; “a cross”] *To fasten, or nail, to a cross; to crucify*.—Pass.: (*σταυρόμαται* -ούμαται), p. *ἐσταυρωμαται*, 1. aor. *ἐσταυρώθην*.

*στάφυλή*, ἥς, f. *A bunch of grapes*.

*στάχνη*, ςος, m. *An ear of corn*.

*στέγ-η*, ης, f. [*στέγ-ει*, “to cover”] (“That which covers”; hence) *A roof of a house*.

*στενός*, ἡ, ὄν, adj. *Narrow*.

*στέφ-άνος*, ἄνου, m. [*στέφω*, “to crown”] (“That which crowns”; hence) *A crown*;—at xxvii. 29 made of thorns.

*στήσω*, f. ind. of *Ιστημι*.

*στόμα*, ἄτος, n. *A mouth*.

**στράτευ-μα,** μάτος, n. [στρατεύω, “to take the field”] (“That which takes the field”; hence) *An army.*

**στράτι-ώτης,** ὥτου, m. [στρατι-ά, “an army”] (“One made for an army”; hence) *A soldier.*

**στραφέσ,** είσα, ίν, P. 2. aor. pass. of στρέψω; see στρέψω.

**στρέψω,** (f. στρέψω, p. έστροφα), 1. aor. έστρεψα, v. a. *To turn.*—Mid.: στρέψομαι, 2. aor. pass. in mid. force, έστραφην, *To turn one's self, to turn or turn round.*

**στρουθ-ίον,** ιον, n. dim. [στρουθ-ός, “a sparrow”] *A little or small sparrow; a sparrow*;—at x. 29 στρουθία, neut. plur., is the Subject of πωλεῖται, sing.;—at x. 31 στρουθίων in the Gen. of thing compared after διαφέρετε.

**στρώ-ννυω** -ννῦμι, (f. στρώσω, p. έστρωκα), 1. aor. έστρωσα, v. a. *To spread.*—Pass.: p. έστρωμαι, 1. aor. έστρώθην, 1. f. στρωθήσομαι [like στρέψομαι, akin to Sans. root STRI, “to spread”].

**στυγγ-άζω,** (f. στυγνάσσω), 1. aor. έστυγνάσσα, v. n. [στυγνός, “gloomy”] *Of the sky: To be gloomy or overcast; to have a gloomy or lowering look.*

**σύ,** σοῦ (plur. ὑμεῖς, ὑμῶν), pron. pers. *Thou, you;*—the gen., dat., and acc. sing. are

used enclitically [akin to Sans. *yu-shmaad*].

**(συ-ζευγνύω** -ζεύγνυμι, f. συ-ζεύξω), 1. aor. συν-ζευξα, v. a. [for συν-ζευγνύω, etc.; fr. σύν, “together”; ζευγνύω, “to join or yoke”] (“To join, or yoke, together”; hence) *To join together in marriage.*

**σύκ-ή,** ḥs, f. [contr. fr. συκέη (= σύκ-ά), fr. σῦκ-ος, “a fig”] (“That which belongs to σύκον”; hence) *A fig-tree.*

**σύκον,** ου, n. *A fig.*

**συλ-λαλέω** -λαλῶ, 1. aor. συν-ελαλησα, v. n. [for συν-λαλέω; fr. σύν, “together”; λαλέω, “to talk”] With μετά and Gen.: *To talk, or converse, together with.*

**συλ-λαμβάνω,** f. συλλαήψομαι, p. συν-είληφα, 2. aor. συν-έλαψον, v. a. [for συν-λαμβάνω; fr. σύν, in “augmentative” force; λαμβάνω, “to take”] (“To take firm hold of”; hence) *To seize, arrest, apprehend, etc.*

**συλ-λέγω,** f. συλ-λέξω, (p. συν-είλοχα), 1. aor. συν-λέξα, v. a. [for συν-λέγω; fr. σύν, “together”; λέγω, “to lay”] (“To lay together”; hence) *1. To gather together, collect.*

*—2. Of fruit: To gather, etc.*

**συμ-βουλεύω,** (f. συμ-βουλεύσω), 1. aor. συν-εβούλευσα, v. a. [for συν-βουλεύω; fr. σύν, “with”; βουλεύω, “to take counsel”] *To take counsel*

with another, i. e. to consult one.—Mid.: (*συμ-βουλεύωμαι*), 1. aor. *συνεβουλευσάμην*, (“To take counsel with one’s self”; i. e.) *To deliberate, consult*, etc.

*συμβούλ-λον*, *λον*, n. [*σύμ-βουλ-ος*, “a counsellor”] (“A thing pertaining to a *σύμ-βουλος*”; hence) *Counsel*.

*συμ-πνίγω*, 1. aor. *συν-πνιξα*, v. a. [for *συν-πνίγω*; fr. *σύν*, in “strengthening” force; *πνίγω*, “to choke”] *To choke*, whether actually or figuratively.

*συμ-φέρω*, f. *συν-οίσω*, p. *συν-ενήνοχα*, v. n. [for *συν-φέρω*; fr. *σύν*, “together”; *φέρω*, “to bring”] (“To bring together, collect,” etc.; hence) 1. *To be of use to*; *to be profitable or advantageous*.—2. Impers.: *συμφέρει*, *It is advantageous, expedient, etc.*

*συμ-φωνέω -φωνώ*, f. *συμ-φωνήσω*, 1. aor. *συν-εφόνησα*, [for *συν-φωνέω*; fr. *σύν*, “together”; *φωνέω*, “to sound”] (“To sound together, or agree in sound”; hence) 1. *To agree together*.—2. With Dat., or *μετά* with Gen.: *To agree with, to come to an agreement with*.

*σύν*, prep. gov. dat. only. *With, together with*.

*σύν-άγω*, f. *συν-άξω*, 2. aor. *συν-ήγαγον*, v. a. [*σύν*, “together”; *άγω*, “to lead”] (“To

lead together”; hence) 1. Act.: a. *To collect, gather*.—b. *To gather together, gather, etc.*, a body of persons.—2. Pass.: *σύν-άγομαι*, p. *συν-ήγαμαι*, 1. aor. *σύν-ήχθην*, *To be collected or gathered together; to come, or go, together in a body*.

*σύν-άγ-αγ-ή, ἥσ*, f. [for *συν-αγ-αγ-ή*; fr. *σύν*, “together”; *άγ* (root of *άγω*, “to lead”) reduplicated] (“A leading, or gathering, together”; hence, “that which is gathered together”; hence, “an assembly”; hence, “a place of assembly”; hence) *Of the Jews: A synagogue*, i. e. the place where they assembled for their religious services.

*σύν-αἴρει*, 1. aor. *σύν-ῆρε*, v. a. [*σύν*, “together”; *αἴρει*, “to raise”] (“To raise together”; hence, with reference to the several items) *Of an account: To cast up*;—at xviii. 24 supply *λόγον* after *αἴρατειν*.

*σύν-άνάκειμαι*, v. mid. [*σύν*, “with”; *άνάκειμαι*; see *άνακειμαι*] *To recline at table with one; i. e. a. To be a (person’s) guest.—b. To be a fellow-guest.*

*σύνάνάκειμενος, η, ον*, P. pres. of *συνανάκειμαι*.

*σύνάντησις, σεσις*, f. [for *συναντά-σις*; fr. *συναντά-ω*, “to meet with”] *With Dat.: A meeting with a person.*

(σύν-αυξάνω, f. σύν-αυξήσω, v. a. [σύν, "together with"; αὐξάνω, "to increase"] "To increase, or enlarge, together.") — Pass.: σύν-αυξάνομαι, ("To be increased, or enlarged, together"; hence) *To grow together.*

σύναχθσομαι, fut. ind. pass. of σύνάγω.

σύν-δούλος, δούλου, m. [σύν, "together with"; δούλος, "a slave"] ("One who is a slave together with another"; hence) *A fellow-slave, a fellow-servant.*

σύνεδρο-ον, ου, n. [σύνεδρο-α, "a sitting together" in council] ("A thing pertaining to συνέδρια"; hence) *A council* consisting of persons sitting together in deliberation, etc. In Gr. Test., a. A council of the elders, etc., in each city for the purpose of deciding lesser matters.—b. The great council of the nation in which sat the High Priest, those who had filled the office of High Priest, and the chief priests, together with certain Scribes and others as their assessors. It took cognizance of all important causes, whether civil or religious. The High Priest was at its head, and those associated with him were seventy in number; so that the whole council consisted of seventy-one members.

σύνελθεῖν, 2. aor. inf. of σύνέρχομαι.

σύν-έρχομαι, (f. σύν-ελεύσομαι), p. σύν-ελήλυθα, 2. aor. σύν-ήλθον, v. p. [σύν, "together"; ἔρχομαι, "to come or go"] *To come, or go, together.*

σύνε-τός, τῆ, τόν, adj. [for συνί-τός; fr. συνί-ημι, "to understand"] ("Understanding"; hence) *Prudent, intelligent, sagacious.* — As Subst.: σύνετοί, ἄν, m. plur. *Prudent persons.*

σύν-έχω, f. σύν-έξω, 2. aor. σύν-εσχόν, v. a. [σύν, "together"; ἔχω, "to have or hold"] ("To hold together"; hence) 1. *To hold fast, hold.* — 2. Pass.: σύν-έχομαι, (1. aor. σύν-εσχέθην, 1. fut. συσχέθσομαι), *To be taken, or seized, with disease, etc.*

σύνηκα, 1. aor. ind. of σύν-ῆμι.

σύνητε, σύνεστι, 2. and 3. pers. plur. 2. aor. subj. of σύνημι: — the ind. (which would be σύνην) appears not to be found.

σύνχθην, 1. aor. ind. pass. of σύνάγω.

(συν-θλάω -θλῶ. f. συνθλάσω), v. a. [σύν, in "augmentative" force; θλάω, "to crush"] *To crush utterly, grind to powder.* — Pass.: (συνθλάσομαι -θλῶμαι, p. συν-τέθλασμαι, 1. aor. συν-εθλάσθην), 1. fut. συν-θλασθσομαι.

**σύντεις, εῖσα, ἐν**, P. pres. of σύντημι.

**σύντετε, 2. pers. plur. pres. ind. of σύντημι.**

**σύν-ήμη, f. σύν-ήσω** (and σύν-ήσομαι, p. σύν-εῖκα), 1. aor. σύν-ήκα, v. a. [σύν, "together"; ήμι, "to send"] ("To send, or bring, together"; hence, with reference to the mind or mental powers) *To perceive, understand, comprehend.*

**σύντενσι, 3. pers. plur. pres. ind. of σύντημι, as if fr. a contr. form σύντεω.**

**συνιῶν, masc. P. pres. of σύν-ημι, as if fr. a contr. form σύντεω.**

**(συν-τάσσω, συν-τάττω, f. συν-τάξω, p. συν-τέτάχα), 1. aor. συν-έταξα, v. n. [σύν, in "strengthening" force; τάσσω, "to appoint"] With Dat.: *To appoint, order, order to or for a person.***

**συντελέ-ια** (quadrilysl.), *ias*, f. [συντελέ-ω, "to bring quite to an end"] ("A bringing quite to an end"; hence) Of the world or present dispensation: *The end.*

**συν-τελέω -τελῶ, f. συν-τελέσω, 1. aor. συν-ετέλεσα, v. a. [σύν, in "strengthening" force; τελέω, "to bring to an end"] *To bring quite to an end; to finish, end.***

**συντετριμένος, η, ον, P. perf. pass. of συντρίβω.**

**συν-τηρέω -τηρῶ, v. a. [σύν,**

in "augmentative" force; τηρέω, "to watch"] ("To watch greatly, to observe attentively"; hence) 1. *To pay great heed or attention to.* — 2. As a result of watching: *To preserve.* — Pass.: συντηρέομαι -ούμαι.

**συν-τρίβω, f. συν-τρίψω, 1. aor. συν-έτριψα, v. a. [σύν, "together"; τρίβω, "to rub"] ("To rub together"; hence) *To bruise.* — Pass.: συν-τρίβομαι, p. συν-τέτριψμαι, (2. aor. συν-ετρίβην), 2. f. συντριβήσομαι.**

**Συρ-ία, ίας, f. [Σύρ-οι, "The Syrians"] *The country of the Syrians, Syria.***

**συ-σταυρόμαι -σταυρόμαι, p. συν-εσταυρώμαι, 1. aor. συν-εσταυράθην, v. pass. [for συν-σταυρόμαι; fr. σύν, "together with"; σταυρόμαι, "to be crucified"] With Dat. of person: *To be crucified together with another.***

**συσταυρώθείς, εῖσα, ἐν, P. 1. aor. of συσταυρόμαι.**

**σφράγιζω, (f. σφραγίσω and σφραγίω), 1. aor. ἐσφράγισα, v. a. [for σφραγίδ-σω; fr. σφράγις, σφράγι-δος, "a seal"] *To seal, set a seal upon.***

**σφράγισας, ἀσα, αν, P. 1. aor. of σφράγιζω.**

**σχῖσω, (f. σχῖσω), 1. aor. ξσχίσα, v. a. ("To cut, cleave, split"; hence) *To rend, or tear.* — Pass.: σχῖσομαι, (p.**

ἔσχισμαί), 1. aor. ἔσχισθην [akin to Sans. root **SHHID** (**σχίζω** = **σχίζ-σω**), “to cut”].  
**σχίσμα**, μάτος, n. [for **σχίζ-μα**; fr. **σχίζω** (= **σχίζ-σω**), “to rend”] (“That which is rent”; hence) *A rent in a garment.*

**σχολ-ῆσω**, (f. **σχολάσω**, p. **ἐσχόλασκα**), 1. aor. ἔσχολάσσα, v. a. [**σχολ-ή**, in force of “idle-ness”] (“To be in **σχολή**”; hence) *To be idle, to be doing nothing.*

**σώ-ζω**, f. **σώσω**, p. **σέσωκα**, 1. aor. **ἐσώσα**, v. a. [**σῶ-s**, “safe”] (“To make safe”; hence) *To save*, in the fullest meaning of the term.—Pass. : **σώθομαι**, p. **σέσωσμαι**, 1. aor. **ἐσώθην**, 1. f. **σωθήσομαι**.

**σωθῆναι**, 1. aor. inf. pass. of **σώζω**.

**σωθήσομαι**, 1. fut. ind. pass. of **σώζω**.

**σῶμα**, ἄτος, n. *A body.*

**σώσαι**, 1. aor. inf. of **σώζω**.

**σώσεσθεν**, 1. aor. imperat. of **σώζω**.

**σώσεν**, ουσα, ον, P. fut. of **σώζω**.

**τάλ-αντον**, **ἀντον**, n. (“That which bears or carries”; hence, “a balance” of a pair of scales; hence) *As a weight of money; A talent*, worth 243*l.* 15*s.* of English money [root **ταλ**, akin to Sans. root **TUL**, “to bear”; whence also Lat. **tollo**].

**τάμ-ειον**, ειον, n. [contr. fr. **τάμι-ειον**; fr. **τάμι-ας**, “a treasurer”] (“A thing pertaining to a **ταμίας**”; hence, “a treasury”; hence) *A secret place, closet.*

**τάπεινός**, ή, δν, adj. *Humble.*

**τάπειν-όω**-ω, f. **ταπεινώσω**,

1. aor. **ἐταπεινώσα**, v. a. [**ταπειν-ός**, “humble”] (“To make **ταπεινός**”; hence) *To humble, abase.* — Pass. : **τάπειν-όσμαι** -ούματ, (1. aor. **ἐταπεινώθην**), 1. fut. **ταπειν-ώθσομαι**.

**τάρασσω** (**τάραττω**), (f. **ταράξω**), 1. aor. **ἐτάραξα**, v. a. *To disturb, trouble in mind.* — Pass. : **τάρασσομαι** (**τάραττομαι**), p. **τετάραγμαι**, 1. aor. **ἐταράχθην**, (1. f. **ταραχθίσομαι**) [akin to Sans. root **TRAS**, “to tremble”; in causative force, “to cause to tremble, to frighten”].

**τάσσω** (**τάττω**, f. **τάξω**, p. **τέτάχα**), 1. aor. **ἐτάξα**, v. a. [for **τάγσω**; fr. root **ταγ**] 1. Act. : *To arrange, put in order.* — 2. Mid. : **τάσσομαι** (**τάττομαι**), f. **τάξομαι**, 1. aor. **ἐταξάμην**, *To appoint, arrange, fix, etc., for one's self, etc., or as one's own act* [akin to Sans. root **TAKSH**, in force of “to prepare, form”].

**ταύρος**, ον, m. *A bull* [akin to Sans. **sthūr-in**, “a beast of burden”].

**τάφ-ή**, ής, f. [**θάπτω**, “to

bury," through root **ταφ** ("A burying"; hence) **A burying-place, a burial-place.**

**τάφ-ος, ου, m.** [id.] ("That which buries"; hence) **A tomb, sepulchre.**

**τάχυ, adv.** [adverbial neut. of **ταχύς**, "quick"] *Quickly, speedily, with speed or haste.*

**τέ, conj.** *And* [like Lat. *que*, akin to Sans. *cha*, "and"].

**τεθεμελώτο, 3. pers. sing. pluperf.** (without augment) *ind. pass. of θεμελίω.*

**τεθλιμμένος, η, ον:** 1. P. perf. pass. of **θλίβω**.—2. As Adj.: *Strait, narrow*;—at vii. 14 opp. to *εὐρύχωρος*.

**τέκ-νον, νον, n.** [τεκ, a root of **τίκτω** (of a female parent), "to bring forth"] ("That which is brought forth"; hence) **A child, whether male or female, and whether actually or figuratively.**

**τέκ-των, τονος, m.** [τεκ, a root of **τίκτω** (of the male parent), "to beget"] ("He who begets"; hence) **An artificer, esp. a carpenter, as being the originator or, as it were, father of his works.**

**τέλ-εος, εία, ειον** (**τέλ-εος, ειον**), adj. [τέλ-ος, "completion"] ("Pertaining to **τέλος**"; hence) *Morally: Perfect.*

**τελευτάτω, contr. 3. pers. sing. pres. imperat. of τελευτ-**

**τελευτ-άω -ώ, (f. τελευτ-ήσω), p. τετελεύτηκα, 1. aor. ἐτελεύτησα, v. a. [τελευτ-ή, "an end"] ("To bring a thing to an end; to end"; hence, with ellipse of **τὸν βίον**, "the life"; so always in Gr. Test.) *To bring one's life to an end, to die.***

**τελευτ-ή, ḥs, f.** [τελευτ-δω, "to die"] *Death, decease.*

**τελ-άω -ώ, (f. τελέσω and τελώ), p. τετέλεκα, 1. aor. ἐτέλεσα, v. a. [τέλ-ος, "an end"] ("To bring to an end"; hence) 1. *To finish, bring to an end.*—2. *To pay.***

**τέλος, εος ους, n.:** 1. *An end*;—at xxiv. 14 **τὸ τέλος, the end**; i. e. according to some, the consummation of all things; according to others, the final calamity of Jerusalem.—Adverbial expression: *eis τέλος, to the end*, i. e. *constantly*, x. 22.—2. *Tax, tribute, toll, impost*; xvii. 25.

**τελ-άν-ης, ον, m.** [τέλ-ος, in meaning of "tax or impost"; ἀν, root of ὄν-έομαι, "to buy"] ("One who buys the taxes or imposts"; the Greek equivalent for the Latin *publicanus*, i. e. "one pertaining to the *publicum*, or public revenue"—the name given at Rome to those who farmed, or purchased, from the state the collection of the several taxes

payable to the Romans by the countries they had conquered; hence) *A farmer of the public revenues, a Publican.* As the amount to be paid for the right of collecting the taxes, as above mentioned, was often too large for the resources of a single person, several persons commonly joined together and formed societies (*sōci-ētātes*), the members of which were called *sōciī* (partners), and were under a president of their own body, termed *māgister sōciētatis* (master of the society). The *māgister* resided at Rome and managed the affairs of the society, employing a *sub-māgister* (under- or deputy-master), who travelled about in the province for which the society had contracted, and superintended those who had the actual collection of the imposts. These last were termed *portūtōres* ("carriers," as being those to whom the duty on the freight, and also the land-carriage, of goods was paid), and were generally taken from the lowest orders of the native population of the subject state. It is these persons who are called *τελῶναι* in the Gr. Test., while *ἀρχιτελῶνης* is probably their superintendent, or the *sub-māgister*. Both the *τελῶναι* and the *ἀρχιτελῶνης* appear

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to have habitually overcharged when opportunity offered, and not to have hesitated to advance false charges of smuggling with a view of extorting hush-money. They were especially hateful to their countrymen, not only as being instruments of oppression, but also from their being regarded as defiled through constant and willing intercourse with their heathen rulers.

*τελών-ιον, ιον, n. [τελών-ης, "a publican"]* ("A thing pertaining to a *τελόνης*"; hence) *A toll-house, custom-house, where tolls and imposts were paid.*

*τέρας, ἄτος, n. A wonder, marvel, portent.*

*τέσσαρ-ά-κον-τα, num. adj. indecl. [τέσσαρ-ες, "four"; (a) connecting vowel; κον-τα, see *τρικοντα*]* ("Provided with four tens"; and so) *Forty.*

*τέσσαρ-ες (τέτταρ-ες), a, num. adj. plur. Four.*

*τέταρ-τος, τη, τον, num. adj. [akin to Sans. *chatur-tha*, "fourth"; cf. Lat. *quar-tus*].*

*τετράκισ-χιλίοι, χιλίαι, χιλία, num. adj. plur. [τετράκις, "four times"; χιλίοι, "a thousand"]* ("Four times a thousand"; i. e.) *Four thousand.*

*τετρ-άρχ-ης, ον, m. [τέσσαρ-ες (in composition *τετρ*), "four"; ἀρχ-ω, "to command*

or rule over"] ("A ruler over one out of four parts of a country or kingdom which was beforetime under a single sovereign"; but, in Gr. Test., of one who rules over any portion of a country, and is nearly equivalent to "king"] *A tetrarch.*

τηρ-έω -ῶ, f. τηρίσω, p. τετήρηκα, 1. aor. ἐτήρησα, v. a. [τηρ-ός, "a watch or guard"] 1. *To watch, guard, keep.*—2. Of a command, etc.: *To observe, keep, perform, obey.*

τίθεασι(ν), for τιθεσι(ν), 3. pers. plur. pres. ind. of τίθημι; v. 15.

τί-θη-μι, f. θήσω, p. τέθει-κα, 1. aor. θήηκα (found only in indic.), 2. aor. θήην, v. a.: 1. *To put or place.*—2. Mid.: τί-θε-μαι, f. θήσομαι, 2. aor. θέμην, *To put, or place, as one's own especial act* [lengthened and strengthened fr. root θε, akin to Sans. root DHĀ, "to put"].

τίκ-τω, f. (τέξω and) τέξ-ομαι, (p. τέτοκα), 2. aor. θέτειν, v. a.: 1. Of a woman: *To bring forth, give birth to, a child.*—2. Pass.: Of a child: *To be brought forth, to be born.*—Pass.: (p. τέτεγμαι), 1. aor. ἐτέχθην, (1. fut. τεχθομαι) [akin to Sans. root TAKSH, "to fabricate, form, make"; whence, also. Sans. tok-ə, "offspring"].

τίλλω, (f. τῖλλω, 1. aor. ξτῖλα), v. a. *To pluck, gather.*  
1. τίλει, contr. 2. pers. sing. pres. imperat. of τιλδω.  
2. τιλέι, contr. 3. pers. sing. pres. ind. of τιλδω.

τιμ-άω -ῶ, f. τιμήσω, (p. τετιμηκα), 1. aor. ἐτιμησα, v. a. [τίμ-ή, "honour"] 1. *Act.: To honour;*—at xv. 5 the reading καὶ οὐ μὴ τιμήσῃ is that of the majority of the editions, and notably of that one from which the English Version is made. In this case the clause is coupled to that containing εἴπη by καὶ, and there is an ἀρδεῖστρεῖς after μητέρα αὐτοῦ. In some editions, however, καὶ is omitted, and instead of τιμήσῃ (the 1st aorist subj.) τιμήσει (fut. ind.) is given, by which the clause is made to convey a positive command not by any means to honour, etc. In this case there is no *aposiopesis.*—2. *Mid.: (τιμ-άωμαι ὥμαι, f. τιμήσομαι, 1. aor.) ἐτιμησάμην, To set a value on, to value.*—3. *Pass.: (τιμ-άωμαι -ῶμαι), p. τετιμημαι, (1. aor. ἐτιμήθην, 1. f. τιμηθομαι), To be valued.*

τι-μή, μῆς, f. [τί-ω, "to honour"; also, "to value"] 1. ("That which honours"; hence) *Honour.*—2. ("A valuing"; hence) *Value, price of a thing.*

1. **τις**, **τι** (Gen. **τίνος**), indef. pron. *Some, any.*—As Subst.: a. Masc.: (a) *Some one, any one.*—(b) Plur.: *Some persons, some.*—b. Neut.: Sing.: *Something, anything.*

2. **τίς**, **τι** (Gen. **τίνος**), interrog. pron.: 1. *Who, which, what?*—Adverbial neut.: **τι**, *Why? wherefore?* xx. 6.—As Subst.: a. Masc.: **τίς**, *Which person? what person? who?*—b. Neut.: **τι**, *What thing? what?*—**τι** ήμίν καὶ σοι, *what is there in common to us and to thee?* i. e. *what have I to do with thee?* viii. 29.—2. *Which, or whether, of the two.*—As Subst.: **τι**, *Which, or whether, of two things.*

**τοιοῦτος**, **τοιαῦτη**, **τοιοῦτο** (Gen. **τοιούτου**, **τοιαύτης**, **τοιούτου**, etc.), dem. pron. *Of such kind, nature, or quality; such.*—As Subst.: **τοιοῦτος**, *ων*, m. plur. *Such persons, such.*

**τόκ-ος**, *ου*, m. [for **τέκ-ος**; fr. **τίκτω**, “to produce, bring forth,” through root **τεκ**] (“That which is brought forth”; hence) *Of money: Interest; as that which is produced, or brought forth, by capital.*

**τολμ-άω** -*ω*, f. **τολμήσω**, (p. **τετόλμηκα**), 1. aor. **τέτολμησα**, v. n. [**τόλμη-α**, “courage, daring”] (“To have **τόλμα**”; hence) *With Inf.: To dare, venture, etc., to do, etc.*

**τόπος**, *ου*, m. *A place,*

*spot:—τόπος ἅγιος, holy place*, i. e. the temple at Jerusalem, xxiv. 15. ..

**τοσ-οῦτος**, **αὐτη**, **οὗτο**, adj. [a lengthened form of **τόσ-ος**, “so great, so many”] 1. Of amount, etc.: *So great.—2. Of number: So many.*

**τότε**, adv. *At that time, then.* **τούνομα**, by crasis for **τὸ δινομα**; xxvii. 57.

**τοῦτο**; see **οὗτος**.

**τρ-ά-πεζα**, **πέζης**, f. [prob. shortened fr. **τετρ-ά-πεζα**, i. e. **τετρ-ά-πεδ-σα**=**τετρ-ά-ποδ-σα**; fr. **τέτρη** (see **τετράρχης**), “four”; (a) connecting vowel; **πέζης**, **ποδ-ός**, “a foot”] (“A thing with four feet”; hence) *A four-footed table; a table in general.*

**τραπεζ-ίτης**, *ῖτου*, m. [**τράπεζα**, “a table”; hence, “a money-changer’s table”] (“One making a **τράπεζα**; hence) *A money-changer, a banker.*

**τράχηλος**, *ου*, m. *Throat, neck.*

**τρεῖς**, **τρία** (Gen. **τριών**, Dat. **τρισι**), num. adj. plur. *Three* [akin to Sans. **tri**, “three”.]

**τρέφω**, (f. **θρέψω**, p. **τέτροφ-α**), 1. aor. **θρέψα**, v. a. *To nourish, support, feed, maintain.*

(**τρέχω**, **θρέξω** (late) and **δράμοῦμαι**), 2. aor. **θράμον**, v. n. *To run.*

**τρί-ά-κον-τα**, num. adj. in-

decl. *Thirty* [τρεῖς, τρι-ῶν, “three”; (a) connecting vowel; κον (= can, in Sans. *da-can*), “ten”; τα suffix (= Lat. *tus*), “provided with”; and hence, literally, “provided with three tens”].

τρίβολ-ος, ον, m. [τρίβολος, “three-pointed, three-spiked”] (“The three-spiked thing”; hence, “a caltrop,” a three-spiked implement so formed that one of the spikes must point upwards, and which was used for laming the enemy’s cavalry; hence, from similarity of shape) 1. A prickly water-plant called the *water-caltrop*.—2. The *land-caltrop*, a prickly plant hurtful to other plants.

τρίβ-ος, ον, f. [τρίβω, “to rub”; of a road, “to tread down, wear smooth”] (“That which is trodden down or worn smooth”; hence) *A worn, or beaten, track; a way, road, path.*

τρί-ς, adv. [τρεῖς, τρι-ῶν, “three”] *Three times, thrice.*

τρί-τος, τη, τον, adj. [τρεῖς, τρι-ῶν, “three”] (“Provided with three”; hence) *Third*.—As Subst.: τρίτη, ης (sc. ημέρα), f. *The third day*;—at xvi. 21; xvii. 23; xx. 19 τῇ τρίτῃ ημέρᾳ is the Dat. of the time “when.”

τρόπ-ος, ον, m. [for τρέπ-ος; fr. τρέπω, “to turn”] (“A

turning, turn”; hence) *A way, manner, mode*.—Adverbial expression: δι τρόπον (for τὸν τρόπον, ἐν φ), *after the manner in which, after which manner, as*, xxiii. 37.

τροφ-ή, ἡς, f. [for τρεφ-ή; fr. τρέφω, “to nourish”] (“That which nourishes”; hence) *Food*.

τρυφλός, ον, n. *A bowl, or deep dish*;—at xxvi. 23 the word is used of the vessel in which the Passover-lamb and the bitter herbs eaten with it were placed.

τρυπη-μα, μάτος, n. [for τρυπά-μα; fr. τρυπάω, “to pierce or bore”] (“That which is pierced or bored”; hence) *Of a needle: The eye.*

τρώγω, (f. τρώξομαι), v. a. *To eat.*

τύπ-τω, (f. τύψω, p. τέτυφα, 1. aor. ἔτυψα), v. a. *To beat, strike, smite* [akin to Sans. root TUP, “to hurt”].

\*Τύπος, ον, f. (“Rock”) *Tyre* (now *Sur*); the celebrated port and emporium of Phoenicia, on the E. coast of the Mediterranean.

τυφλό-ς, λή, λόν, adj. [τυφ-ος, “smoke, mist”] (“Pertaining to τύφος”; hence, “obscured by smoke or mist”; hence) *With regard to the sight: Blind*.—As Subst.: τυφλός οὖ, m. *A blind man.* (τύφω, f. θύψω, p. τέτυφα,

v.n. *To consume in smoke, to smoulder.*—) Pass.. τῦφ-ομαι, (p. τέθυμμαι, 2. aor. ἐτύφην, 2. fut. τύφησομαι), *To raise a smoke; to smoke, to smoulder* [akin to Sans. root DHŪP, “to fumigate”].

ὕβρ-ίω, (f. ὕβρισσω, p. ὕβρικα), 1. aor. ὕβρισσα, v. n. [ὕβρις, in force of “insult”] 1. *To insult by word, to reproach, etc.*—2. *To act with wanton violence towards, to shamefully treat; to outrage, maltreat, etc.*

ὕγι-άνω, (f. ὕγιανω, 1. aor. ὕγιανα), v. n. [ὕγι-ής, “healthy, whole”] (“To be ὕγιης”; hence) *To be in sound health, to be whole.*

ὕγι-ής, ίτις, adj. *Strong in health, healthy, whole* [prob. akin to Sans. root VĀS, “to strengthen”].

ὕδατος, ὕδατι, gen. and dat. sing. of ὕδωρ.

ὕδωρ, ὕδος, n. *Water* [akin to Sans. udan, “water”].

υ-ίός (dissyll.), ιοῦ, m. (“One begotten or brought forth”; hence) *Aeon:—δινίδος ἀνθρώπου, the son of man*, i. e. Christ as to his human nature, xvi. 18, etc. :—ιοῦς τοῦ Θεοῦ, *the son of God*, i. e. Christ as to his divine nature, xvi. 16, etc. [akin to Sans. root SU, “to beget”; also, “to bring forth”].

ὑμεῖς, ὑμῶν, ὑμῖν, ὑμᾶς, plur. of σύ.

ὑμν-ίω -ῖ, f. ὑμνήσω, (p. ὑμνηκα), 1. aor. ὑμνησσα, v. n. [ὑμνος, “a song in praise of a deity”; hence, in Gr. Test., “a hymn in praise of God”] *To sing a hymn.*

ὑπαγε, ὑπάγετε; see ὑπάγω.

ὑπ-άγω, (f. ὑπ-άξω, 2. aor. ὑπ-ήγαγον), v. n. [ὑπ-δ, denoting “gradually or slowly”; ἄγω, (as if in reflexive force, “to lead one’s self”; i. e.) “to go”] (“To go gradually away”; hence) 1. *To withdraw, retire, depart.*—2. ὑπαγε, ὑπάγετε, 2. pers. sing. and plur. of pres. imperat. *Go thy way; go your way.*

ὑπ-άκούω, (f. ὑπ-άκούσομαι), 1. aor. ὑπ-άκουστα, v. n. [ὑπ-δ, “under”; ἀκούω, in force of “to listen”] (“To listen under” the door as a slave did to ascertain who was there; hence) *With Dat.: To obey, submit to.*

ὑπ-αντάω-αντώ, (f. ὑπ-αντήσω and ὑπ-αντήσομαι), 1. aor. ὑπ-ήντησα, v. n. [ὑπ-δ, denoting “gradually”; ἀντάω, “to meet”] (“To meet gradually”; hence) *With Dat.: To go to meet; to meet.*

ὑπ-άρχω, imperf. ὑπ-ήρχον, (f. ὑπ-άρξω, 1. aor. ὑπ-ῆρξα), v. n. [ὑπ-δ, “without force”; ἀρχω, “to begin”] (“To begin,

make a beginning"; hence, "to begin to be"; hence) 1.

*To be*.—2. *To belong to one*.

ὑπάρχων, ουσα, or, P. pres. of ὑπάρχω. —As Subst.: ὑπάρχοντα, ον, n. plur.: With art.: *The things belonging to one*; i. e. one's possessions, property, etc.

ὑπέρ, prep. gov. gen. and acc. ("Above"; hence) 1. With Gen. (from the notion of standing above one to afford protection) *For, in behalf of*.—2. With Acc.: a. *Above* in point of rank, etc.; x. 24.—b. *Above, beyond, in a higher degree than*; x. 37.

ὑπηρέτης, ηρέτου, m. [lengthened fr. ὑπερέτης; fr. ὑπό, "under"; ἐρέτης, "a rower"] ("An under-rower, an under-seaman"; hence) *A servant*, etc.

ὕπνος, νου, m. *Sleep* [akin to Sans. root *svap*, "to sleep"].

ὑπό, prep. gov. gen. and acc.: 1. With Gen.: a. *Under, beneath*.—b. Of the Agent: *By*.—c. *Under the hands of, from*.—2. With Acc.: *Under, beneath*, whether actually or figuratively [akin to Sans. *upa*, "under"].

(ὑπο-δείκνυμι), f. ὑποδείξω, 1. aor. ὑπεδείξα, v. a. [ὑπό, denoting "secretly"; δείκνυμι, "to show, to point out"] ("To point out secretly"; hence) With Inf.: *To point out, or*

*teach, indirectly or by indication; to indicate*.

ὑπόδημα, μάτος, n. [lengthened fr. ὑπόδε-μα; fr. ὑπόδε-ω, "to bind beneath"] ("That which is bound beneath" the foot; hence) *A sandal*.

ὑπο-λύγ-λον, ιον, n. [ὑπό, "under"; λύγ-όν, "a yoke"] ("That which is under the yoke"; hence) *A beast of draught or burden; a draught-animal*;—at xxi. 5 used of an ass.

ὑπόκρι-σις, σεως, f. [for ὑπόκριν-σις; fr. ὑποκρίνομαι, in force of "to play a part"] ("A playing, or acting, a part"; hence) *Hypocrisy*.

ὑποκρίτα, voc. sing. of ὑποκριτής.

ὑποκρι-τής, τοῦ, m. [for ὑποκριν-τής; fr. ὑποκρίν-ομαι, in force of "to act or play a part on the stage"] ("One who acts a part" on the stage; "an actor"; hence, as assuming a part or character not belonging to him) *A hypocrite*.

ὑπο-μένω, f. ὑπομενώ, p. ὑπομεμένηκα, 1. aor. ὑπέμεινα, v. n. [ὑπό, "under"; μένω, "to remain"] ("To remain under"; hence) *To endure, stand firm, remain steadfast, etc.*

ὑπο-πόδι-λον, ιον, n. [ὑπό, "beneath"; πούς, ποδός, "a foot"] ("A thing pertaining to beneath the foot or feet"; hence) *A footstool*.

**ἀπο-στρέφω**, f. **ἀπο-στρέψω**,  
 1. aor. **ἀπ-έστρεψα**, v. n. [ἀπό (as adv.), “behind”; **στρέφω**, “to turn”] (“To turn behind”; i. e.) *To turn back again, to return.*

**τότερον**, comp. adv. [adverbial neut. of **τότερος**, (of time) “later”] 1. *Later, subsequently, afterwards.* — 2. With Gen. of thing compared: *Later than, last of;* xxii. 27.

**ὑψ-ηλός**, **ηλή**, **ηλόν**, adj. [**ὑψ-ος**, “height”] (“Pertaining to **ὑψος**”; hence) *High, lofty.*

**ὑψ-ιστος**, **ιστη**, **ιστον**, sup. adj. [**ὑψ-ι**, “on high”] *Most high, highest.* — As Subst.: **ὑψιστα**, **ων**, n. plur. *The highest places, or heavens.*

**ὑψ-ώ** -**ω**, f. **ὑψώσω**, 1. aor. **ὑψώσα**, v. a. [id.] (“To make, or cause to be, **ὑψῖ**; hence, “to lift on high”; hence) *To exalt, raise up, etc.* — Pass. : (**ὑψ-όσματ** - **ούματ**), 1. aor. **ὑψόθημ**, 1. fut. **ὑψωθήσομαι**.

**ὑψωθείς**, **είσα**, **έν**, P. 1. aor. pass. of **ὑψώω**.

**ὑψωθήσομαι**, fut. ind. pass. of **ὑψώω**.

**φάγειν**, **φάγω**, inf. and subj. of **ἔφάγον**.

**φάγετε**, 2. pers. plur. imperat. of **ἔφάγον**.

**φάγ-ος**, **ον**, m. [φαγ-εῖν, “to eat”] (“One who eats”;

hence, with accessory notion of excess) *A glutton.*

(φα(τ)ν-ω, f. **φάνω**, p. **πέφαγ-κα**, v. a. “To show.” — Pass. :)

**φα(τ)ν-ομαι**, (p. **πέφασμα**, I. aor. **ἔφάνθην**), 2. aor. **ἔφάνην**,

2. f. **φάνησομαι**, *To appear, to be seen.*

**φάν-ερός**, **ερδ**, **ερόν**, adv. [φαν, root of **φαίνω**, “to show”]

(“Shown”; hence) 1. *Clear, open, manifest, evident.* — 2.

Adverbial expression: **ἐν τῷ φάνερῷ**, *Openly.*

**φάνερ-όν** -**ω**, f. **φανερώσω**,

1. aor. **ἔφανέρωσα**, v. a. [φανερός, “manifest”] 1. Act. : *To make manifest.* — 2. Pass. : *To be made manifest; to appear.*

— Pass. : **φάνερ-όματ** -**ούματ**, p. **πεφάνερωμα**, 1. aor. **ἔφανερώθην**, 1. f. **φανερωθήσομαι**.

**φάνερωθῆ**, 3. pers. sing. 1. aor. subj. pass. of **φανερός**.

**φάνησομαι**, 2. fut. ind. pass. of **φαίνω**.

**φάντασ-μα**, **μάτος**, n. [for **φάνταδ-μα**; fr. **φαντᾶζω** (= **φαντάδ-σω**), “to make visible”; Pass. : “to appear”] (“That which appears” to one; hence) *A phantom, spirit.*

**φάνω**, 2. aor. subj. pass. of **φαίνω**.

\***Φαρές**, m. indecl. (In margin to Engl. Version “Breach”; but supposed to be prob. “Birth”) **Phares** (or **Perez**) ; a son of Judah, the

son of Jacob, and an ancestor

of Joseph the husband of the Virgin Mary; i. 3.

\*Φαρισαῖος, οὐ, m. ("One separated" from others, as being under self-control; from root ΦΗΡΟΥΣH, "to separate";—by some, however, connected with the same root in the derived force of "to declare distinctly," and so, "an expounder, or teacher," of the law) *A Pharisee.* The Pharisees were a Jewish sect noted for their punctilious observance of the rites and forms prescribed by the Mosaic Law, and for their strict observance of tradition; i. e. of the precepts and opinions of teachers of former ages. As a body, however, they cared but little for inward purity and holiness.

φέγγ-ος, εος ουτ, n. [φέγγ-ω, "to shine"] ("That which shines"; hence) *Light*, etc.

φέρ-ω, f. οίσω, (p. ἐρήνοχα), 1. aor. ήνεγκα, v. a. irreg. *To bear, carry, bring.*—Pass.: φέρ-ομαι, 1. aor. ήνέχθην, (1. fut. οίσθησομαι) [in pres. and imperf. akin to Sans. root व्हर्ण, "to bear, carry," etc.]; the other parts of the verb are to be assigned respectively to the bases οί-ω, and ἐνέκ-ω, or ἐνέγκ-ω].

φευγέτωσαν, 3. pers. plur. pres. imperat. of φεύγω.

φε(ύ)γ-ω, f. φεύξομαι, 2. aor.

ἔφυγον, v. n. *To flee, flee away*, whether actually or figuratively [akin to Sans. root व्हुज, "to bend."—Pass.: in reflexive force, "to incline or bend one's self"; cf. Lat. *fug-iō*; Engl. *budge*].

φήμη, η, f. [φημ-ί, "to speak"] ("That which speaks"; hence, "a voice"; hence) *Report, rumour, fame.*

φη-μι, f. φήσω, 2. aor. έφην, v. a. and n. *To say* [root φη or φα, akin to Sans. root व्हाश, "to speak"].

(φθά-νω, f. φθάσω and φθή-σομαι, p. έφθάκα), 1. aor. έφθα-σα, v. n. *To come first*, etc. ;—at xii. 28 folld. by ἐπί and Acc. case.

φθόνος, οὐ, m. *Envy* [either for φθε-νος, fr. φθέ-ω (= φθί-ω), "to waste or pine away"; and so "that which wastes or pines away";—or akin to Sans. root क्षण, "to wound"; and so, in pass. force, "that which is wounded" (mentally) at another's prosperity, etc.].

φίλ-ά-ω -ώ, f. φίλησω, p. φε-φίληκα, 1. aor. έφίλησα, v. a. : 1. *To love.*—2. With Inf. : a. *To love to do, etc.; to be fond of doing, etc.*—b. *To be wont, or accustomed, to do, etc.; to be in the habit of doing, etc.*—3. As a mark of love: *To kiss* [akin to Sans. root प्रेत, "to please; to love"].

**ΦΙΛ-ΙΝΝ-ΟΣ, ον, m.** [φίλ-έω, "to be fond of"; ίνν-ος, "a horse"] ("One fond of a horse or of horses") *Philip*: 1. A native of Bethsaida, one of the twelve Apostles; x. 3. —2. A son of Herod the Great, brother of Herod the Tetrarch, and the first husband of Herodias; referred to at xiv. 3. —3. A son of Herod the Great, and Tetrarch of Ituraea and Trachonitis; xvi. 18.

1. **φίλος, η, ον, adj.** *Beloved, dear.*—As Subst.: **φίλος, ον, m.** *A friend* [akin to Sans. *priya*, "beloved, dear"].

2. **φίλος, ον**; see 1. **φίλος.** **φίμ-ός -ώ, f.** **φίμωσα, 1. aor.** **ἔφιμωσα, v. a.** [φίμ-ός, "a muzzle"] ("To muzzle"; hence) 1. Act.: *To silence, put to silence.*—2. Pass.: *To be silent, still, etc.; to hold one's peace.*—Pass.: **φίμ-θομαι -οῦμαι, p.** **πεφίμωμαι, 1. aor.** **ἔφιμάθην.**

**φοβᾶσθε, 2. pers. plur. pres. imperat. pass. of φοβάω.**

**φοβ-έω -ώ, f.** **φοβήσω, 1. aor.** **ἔφοβησα, v. a.** [φόβ-ος, "fear, fright"] 1. Act.: *To put in fear; to frighten, terrify.*—2. Pass.: **φοβ-θομαι -οῦμαι, (p.** **πεφόβημαι), 1. aor.** **ἔφοβήθην,** 1. f. **φοβηθήσομαι:** a. *To be seized, or affected, with fear; to be frightened, terrified, etc.*—b. *With Acc. of person as Acc. of Respect: To be frightened,*

*etc., at; to stand in fear or dread of.*—3. Mid.: **φοβ-θομαι -οῦμαι, (f. φοβηθομαι, 1. aor. ἔφοβησάμην),** *To fear for one's self or on one's own part; to fear.*

**φοβηθείς, είσα, ἦν, P. 1. aor. pass. of φοβάω.**

**φοβηθήσε, φοβηθήτε, 2. pers. sing. and plur. 1. aor. subj. pass. of φοβάω.**

**φόβ-ος, ον, m.** *Fear, fright, terror* [either for φέβ-ος, fr. φέβ-ομαι, "to flee affrighted"; or like φέβομαι, to be considered immediately akin to Sans. *bhāp-aya*, "to terrify," a causative verb formed fr. the root *BH*, "to fear"].

**φον-εύς, εώς, m.** [for φενεύς; fr. obso. φέν-ω, "to kill"] ("A killer"; hence) **1. murderer.**

**φον-εύω, f.** **φονεύσω, 1. aor.** **ἔφονευσα, v. a.** [φόν-ος, "murder"] *To commit murder.*

**φόν-ος, ον, m.** [for φέν-ος; fr. obso. φέν-ω, "to kill"] **1. killing, murder.**

**φορ-έω -ώ, f.** **φορέω** (and **φορήσω, p.** **πεφόρηκα), 1. aor.** **ἔφορεσα** (and **ἔφορησα**), v. a. [a collateral form of φέρω; see φέρω at end] ("To bear, carry"; hence) *To wear.*

**φορτ-ίκω, (f. φορτίκω), v. a.** [φόρτ-ος, "a ship-load or cargo"; hence, "a heavy burden"] *To lay a heavy burden upon, to load;*—at xi.

28 in figurative sense.—Pass.: (φορτ-ίζομαι), p. πεφόρτισμαι.

φορτ-ίον, ιον, n. (dim. in form only) [id.] *A heavy burden.*

φράγελλ-όω -ώ, 1. aor. ἐφράγέλλωσα, v. a. [φράγελλ-η = Lat. flagell-um, "a scourge"] *To scourge.*

φραγ-μός, μοῦ, m. [φράσσω, "to fence," through root φραγ] ("That which fences," etc.; hence) *A fence, hedge.*

(φράξω, f. φράσω, p. πέφρά-κα), 1. aor. ἐφράσσα, v. a. *To speak, tell, declare* [for φράδσω, fr. root φραδ, akin probably to Sans. root VAD, "to speak"].

φρον-έω, ω, f. φρονήσω, (p. πεφρόνηκα), v. a. [for φρεν-έω; fr. φρήν, φρεν-ός, "mind"] ("To have in φρήν"; hence) *To think, or ponder, upon; to take heed, or pay attention, to; to mind.*

φρόν-ίμος, ίμον, adj. [φρον-έω, "to think"] ("Thinking or thoughtful"; hence) Practically *wise, prudent*; — at xxv. 4 supply παρένοι with φρόνιμος; — at xxv. 8 supply παρένοις with φρονίμοις. ~~κατα~~ Comp.: φρονιμ-άτερος; (Sup.: φρονιμ-άτατος.)

φύγειν, 2. aor. inf. of φεύγω.

φύγ-ή, ής, f. [φεύγω, "to flee," through root φυγ] *A fleeing, flight.*

φύλακ-ή, ής, f. [φυλάσσω,

"to watch or guard," through root φυλάκ] ("A watching," etc.; hence) 1. Of time: *A watch*; i. e. a fourth part of the night, during which soldiers kept guard; the Roman watches being divided as follows: first, from 6 to 9 o'clock P.M.; second, from 9 o'clock P.M. till midnight; third, from midnight till 3 o'clock A.M.; fourth, from 3 to 6 o'clock A.M.—2. *A prison*, as the place where persons were kept under guard.

φύλασσω (φύλάττω), f. φύλάξω, (p. πεφύλακα), 1. aor. ἐφύλαξα, v. a. ("To watch"; hence) 1. Act.: *To observe, keep, etc.*—2. Mid.: (φύλασσομαι, φύλαττομαι, f. φυλάξ-ομαι), 1. aor. ἐφύλαξμην, *To observe or keep on one's own part.*

φυ-λή, λῆς, f. [φύ-ω, in meaning of "to be begotten"] ("That which is begotten"; hence) Of persons: *A tribe.*

φύλλον, ον, n. *A leaf.*

φύτε-ία (trisyll.), ίας, f. [φύτεύ-ω (trisyll.), "to plant"] ("A planting"; hence) *A plant.*

φύτ-εύω, (f. φύτεύσω, p. πεφύτευκα), 1. aor. ἐφύτευσα, v. a. [φυτ-όν, "a plant"] *To plant.*—Pass.: (φύτ-εύμαι), p. πεφύτευμαι, (1. aor. ἐφυτ-εύθην, 1. fut. φυτευθήσομαι).

φωλεός, οῦ, m. *A hole, etc., of foxes.*

φων-ῶς, *f.* φωνήσω, 1. aor. ἐφωνησα, v. n. and a. [φων-ή, "a sound"] ("To utter φωνή"; hence) 1. Neut. : a. Of persons: (a) *To speak*.—(b) *To call out or aloud*.—b. Of a cock: *To crow*.—2. Act. : *To call*; *to call to or for*.  
φων-ή, ḥ̄s, *f.* : 1. *A sound*.—2. Of persons: *Voice*.

φῶς, φωτός, *n.* [contr. fr. φῶς; fr. φά-ω, "to shine"] ("That which shines"; hence) *Light*, whether actual or figurative. <sup>2</sup>

φωτ-εινός, εινή, εινόν, adj. [φῶς, φωτ-ός, "light"] ("Pertaining to φῶς"; hence) *Possessing, or possessed of, light; light*, whether actually or figuratively. <sup>2</sup>

χαῖρε, χαίρετε; see χαίρω.  
χαῖρω, *f.* χάρω, χάρησομαι (and χαρήσω, p. κεχάρηκα, 1. aor. ἐχάρησα), 2. aor. pass. ἐχάρηη, v. n. : 1. *To rejoice, be glad*;—at ii. 10 ἐχάρησαν is foll'd. by cognate acc. χαράν.  
—2. Imperat. pres. sing. and plur. : As a mode of salutation: χαῖρε, χαίρετε, *Hail!*—but at v. 12 χαίρετε belongs to no. 1 [akin to Sans. हार्य, "to desire"].

χάλεπός, ḥ̄s, *vn.* adj. ("Hard" to deal with; hence) *Bitterly angry, cruel, fierce, etc.*

χαλκός, οῦ, *m.* ("Copper or bronze"; hence, as made of

χαλκός, "copper-money," etc.; hence) *Money in general*.

χαναν-αῖος, αῖα, αῖον, adj. [\*Χανάν (= Χανάδν), *Chanaan* or *Canaan* (= "Low-land")].

χαρ-ά, ḥ̄s, *f.* [χαιρω, "to rejoice," through root χαρ] *A rejoicing; joy, gladness.*

χάρησομαι, fut. ind. of χαίρω.

χεῖλος, εος ους, *n.* *A lip*.

χειμ-ών, ḥ̄nos, *m.* ("The snowy time"; hence) *Winter*;—at xxiv. 20 χειμῶνος is Gen. of time "when" [akin to Sans. हिम-ा, "snow"].

χεῖρ, χειρός, *f.* *A hand* [akin to Sans. root हवि, "to convey," also, "to seize"; and so, literally, "a conveyer or seizer"].

χείρων, ον, comp. adj. (see κακός) *Worse*.

χῆρα, ας; see χῆρος.

χῆ-ρος, ρα, πον, adj. ("Left, abandoned by"; hence) *Bereaved, bereft*.—As Subst. : χῆρα, ας, *f.* ("A bereaved woman"; i. e.) *A widow*.

χιτών, ḥ̄nos, *m.* *An under-garment, vest*.

χιόν, ονος, *f.* *Snow* [akin to Sans. हिमा, "snow"; cf. χειμ-ών].

χλαμύς, ḥ̄s, *f.* *A military cloak; also, a short cloak or mantle used by horsemen.*

χελ-ή, ḥ̄s, *f.* *Gall* [akin to Sans. हरि, "green"; also, "yellow"].

Χαρού, n. *indeed. Choræsin*; a city of Galilee. It is mentioned neither in the Old Testament nor in Josephus. From a discovery made A.D. 1842 it is supposed to be a village about two miles from Capernaum, and called by the Arabs *Gerasi*.

χορτ-ᾶν, (f. χορτῶν), v. a. [χορτ-ος, "grass"] ("To supply with χόρτες"; hence, "to feed in a stall," as opposed to pasturing in the open fields; hence, "to fatten"; hence) 1. With Acc. of person and Gen. of thing: *To satisfy, or fill, one with something*.—2. Pass.: *To be satisfied or filled*.—Pass.: χορτ-ᾶνουσι, 1. aor. ἔχορτασθησι, 1. f. χορτασθησουσι.

χόρτ-ος, ου, m. ("The green thing"; hence) For cattle: 1. *Green food, grass*.—2. *The grass, sward* [akin to Sans. *harit*, "green"].

χρε-ία (dissyll.), ίας, f. [χρέ ουσι, another form of χρά ουσι, "to use"; and in perf. "to want or need" a thing for use] 1. *Want, need*.—2. With Gen.: *Want, or need, of something*.

χρῆ-μα, μέτος, n. [root χρη = χρα in χράουσι, "to use"] ("That which is used"; hence) Plur.: *Goods, riches, wealth, possessions, etc.*

(χρημάτ-ία, f. χρημάτισμ, p.

πληχρημάτισμ, 1. aor. ἔχρηματισθησι, v. a. [χρῆμα, χρημάτ-ος, in force of "business"] "To transact business," etc.—) Pass.: *To receive an answer, oracle, etc.; and, in Gr. Test., To receive a divine revelation, etc.*—Pass.: (χρημάτ-ίασμα), p. πεχρημάτισμα, 1. aor. ἔχρηματισθηση.

χρη-στός, στή, στόν, adj. [χρη, a root of χράουσι, "to use"] ("That is to be, or may be, used; useful," etc.; hence) Of things: *Good, gentle, easy to bear, etc.*

Χρι-στός, στοῦ, m. [χρι-α, "to anoint"] ("Anointed One") *Christ*.

χρον-ία, f. (χρονίσμ and χρον-ίω, v. n. [χρόν-ος, "time"] ("To spend time"; hence) 1. *To tarry, linger, delay*.—2. With Inf.: *To delay to do, etc.*

χρέος, ου, m. *Time*.

χρυσός, οῦ, m. *Gold*.

χωλ-ός, ἡ, ὁν, adj. *Lame, halt*.—As Subst.: χωλός, οῦ, m. *A lame man* [akin to Sans. root χΝΟΙ, "to be lame"].

χώρα, άς, f.: 1. *A place, or spot*.—2. *A country, land, region, district*.

χωρ-ία -ῶ, (f. χωρίσμ, p. πεχρώηκα), 1. aor. ἔχωρησα, v. n. and a. [χωρ-ος, "a place"] 1. Neut.: *To go*.—2. Act.: ("To have space, or room, for"; hence) *To receive*

a statement, etc.; xix. 11;—at xix. 12 supply *αὐτόν* (= *τὸν λόγον*) after *χωρίν* and *χωρεῖτω*.

*χωρίκω*, f. *χωρίσω* (and *χωρίστη*), 1. aor. *ἐχώρισα*, v. a. [*χωρ-ισ*, “apart, asunder”] *To put apart or asunder; to separate, sever, etc.*

*χωρ-ίον*, *ἰον*, n. (dim. only in form) [*χωρ-ος*, “a place”] *A place.*

*χωρίς*, adv.: With Gen.: *Apart from, without.*

*ψεύδομαι*, (f. *ψεύδομαι*), 1. aor. *ἐψεύσαμην*, v. mid. [*ψεύδος*, “falsehood”] *To speak, or utter, a falsehood; to speak falsely; to lie.*

*ψεύδομαρτύρ-έω* -ώ, f. *ψεύδομαρτύρησα*, 1. aor. *ἐψεύδομαρτύρησα*, v. n. [*ψεύδομάρτυς*, *ψεύδομάρτυρ-ος*, “a false witness”] (“To be a *ψεύδομάρτυς*; hence) *To bear false witness.*

*ψεύδομαρτύρ-ία*, īas, f. [*ψεύδομαρτύρ-έω*, “to bear false witness”] *A bearing false witness, a giving false testimony, false-witness.*

*ψεύδ-ο-μάρτυς*, *μάρτυρς*, m. [*ψεύδ-ης*, “false”; (o) connecting vowel; *μάρτυς*, “a witness”] *A false witness.*

*ψεύδ-ο-προφήτης*, *προφήτης*, m. [*ψεύδ-ης*, “false”; (o) connecting vowel; *προφήτης*, “a prophet”] *A false prophet.*

*ψεύδ-ό-χριστος*, *χριστου*, m. [*ψεύδ-ης*, “false”; (o) connecting vowel; *Χριστός*, “Christ”] *A false Christ.*

*ψῆχ-ίον*, *ἰον*, n. dim. [*ψῆχ-ος*, “a crumb”] *A little crumb.*

*ψῦγησομαι*, 2. fut. ind. pass. of *ψυχω*.

*ψυχ-ή*, īs, f. [*ψυχ-ω*, “to breathe”] (“That which breathes”; hence) 1. *Breath.*—2. *Life.*—3. *A soul.*

*ψύχω*, f. *ψύξω*, 1. aor. *ἐψύξα*, v. a.: 1. *To make cold.*

—2.) Pass.: (*ψύχομαι*, 1. aor. *ἐψύχθην*, 1. fut. *ψυχθήσομαι*, 2. aor. *ἐψύχην*), 2. fut. *ψυχήσομαι* and *ψῦγησομαι*, *To be made cold; to grow, or wax, cold.*

ஓ, interj. *O!*

*\*Ωβηδ*, m. indecl. (“Worshipper or Servant”) *Obed*; son of Booz or Boaz, grandfather of king David, and an ancestor of Joseph the husband of the Virgin Mary; i. 5.

*δέ*, adv.: 1. *In this place, here.*—2. *To this place, hither.*

*δέσ*, *ἴνος*, f. (“A throe or pang of childbirth”; hence) *A sorrow, pain, distress, etc.*;—at xxiv. 8, in plur., of various kinds of sorrow.

*δμούσθην*, 1. aor. ind. pass. of *δμοίσω*.

*δμος*, *ον*, m. *A shoulder.*

*δρα*, *ας*, f.: 1. *A season; a*

usual, or customary, time for something.—2. Time, generally.—3. *An hour* :—*τρίτη, third hour*, i. e. 9 o'clock A.M.;—*ἕκτη, sixth hour*, i. e. 12 o'clock, noon;—*ηνάτη, ninth hour*, i. e. 3 o'clock P.M.

ώρ-αῖος, *ala, aîos*, adj. [ώρ-α, "season"] ("Pertaining to δρα"; hence) Of things: *Beautiful, graceful, etc.*

ώργισθην, 1. aor. ind. pass. of δργίζω.

ώρχησάμην, 1. aor. ind. of δρχέομαι.

ώς, adv. : 1. *As*.—2. *Like as, just as*.—3. *In what way or manner; how*.—4. With numeral adj. : *About*.—5. *When*.—6. *That*.

\*ώσαννά, adv. ("Bring safety, I pray"; or, as in English Bible Version of Ps. cxviii. 25, "Save now, I beseech Thee"; in Prayer-book Version, "Help me, now") *Hosanna*; an exclamation or address of entreaty, supplication, etc.

ώσ-αντ-ως, adv. [ώς, "thus"; αντ-ός, "self, very"] ("Thus in this very manner"; hence) *Just so, in this very manner; in like manner*.

ώσ-ει, adv. [ώς, "as"; ει, "if"] 1. *As if, as it were*.—2. With numerals: *About*.

ώσ-τερ, adv. [ώς, "as"; τερ, enclitic particle] *As indeed, even as, just as*.

ώστε, conj. : 1. *So that*: a. With Indic., to mark a fact.—b. With Inf., to mark a result or effect.—2. With Inf., to mark an intention or intended result: *So as, as for, for the purpose of doing, etc.*

ώτ-ίον, *ion*, n. (dim. only in form) [ούς, ώτ-ός, "an ear"] *An ear*.

ώφελ-έω -ώ, f. *ώφελήσω*, (p. *ώφεληκα*), 1. aor. *ώφελησα*, v. n. and a. [for δφελ-έω; fr. δφελ-ος, "help"] 1. Neut. :

*To be of help or service; to be of benefit; to profit, avail.*—2. : a. Act. : *To help, aid, assist; to benefit, profit*.—b. Pass. :

*ώφελ-έομαι -ούμαι*, (p. *ώφελημαι*), 1. aor. *ώφεληθην*, (l. f. *ώφεληθήσομαι*), *To be helped, etc.; to receive help or benefit; to be benefited, profited, advantaged*;—at xvi. 26 τί is Acc. of "Respect" after *ώφελεῖται*.

ώφθην, 1. aor. ind. pass. of δρῶ.

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